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1762. b. 2.

Plate" Christ-walking upon the Sea" wanting

1722  
*A Bible with The*

PICTORIAL HISTORY

of the Bible.

*Consisting of Engravings from Paintings by*

THE GREAT MASTERS.



A. C. E. D. E. N.

JOHN M. BOWMAN'S CORNER WINDMILL STREET HAYMARKET

1888



## P R E F A C E .

It is unnecessary to apologize for the appearance of a New Pictorial Work at a period when a taste for the fine Arts, keeps pace so fairly, in this Country, with a love of Science and the diffusion of Knowledge.

*Engraving* is to *Painting*, what *Printing* is to *Writing*,—that valuable Art by which the Original Works of Great Authors, and Artists, are multiplied to infinity for the Instruction and Delight of Mankind. *Painting* (the Parent of Engraving) was the first attempt to represent Thought, Hieroglyphics being a kind of Stenography, or short hand of Painting, in common use in Egypt—

“The Queen of Nations, and the boast of Times,  
Mother of Science, and the Land of Gods !”

long before the invention of the Alphabet by Cadmus. The wonderful genius of the Greeks carried every Art to perfection. The refinement to which this, in particular, appears to have been carried at Athens by Apelles, Zeuxis, Protogenes, and Polygnotus, which latter adorned the celebrated *Athenian Portico* with the most striking events of the Trojan War, may be shewn by the fastidiousness of Zeuxis in condemning a Painting of his own, because it was not *truly natural*. The subject was a boy holding a bunch of grapes, which the birds flew to peck at ; but the Painter, who was the Critic, remarked, that if the *boy* had been as faithfully represented as the *grapes*, the birds would have been afraid of him. He contended with Parrhasius which of them was the better Painter ; and when he went to see his Rival's production, he begged him to remove the curtain and display it. How great was his astonishment, when he understood the *curtain* was absolutely the work in question. You have the advantage of me, he said, I have only deceived *birds*, but you have deceived the *Master* of the Art. These Anecdotes serve to shew the necessity of Genius in a Painter. Like the Poet he must be a Lover and an Admirer of Nature—a child of Hyperion—whose soul is deeply impregnated by her sublimities and beauties, that his pencil may call them forth to life. Many indeed have been the disputes between the Poets and the Painters for the *precedence* of their Art Divine. Simonides, Horace, Du Fresnoy and others have elegantly defined Painting, or Picture, as *silent Poetry*—Poetry as *speaking Picture*—and this question of precedence, has of late years been revived by the present gifted President of the Royal Academy (Sir Martin Archer Shee) in his “Rhymes on Art ;” where he maintains, that “the *Narrative* of an Action is not comparable to the *Action itself* before the eyes.” The enthusiast Barry considers Painting as “Poetry realised,” and Richardson and Darwin assert, that the “*Essence of Poetry is Picture*.” On this very interesting subject, the great Philosopher Plato remarks, “God Almighty, in the fabric of the Universe, first contemplated himself, and reflected on his own Excellencies, from which he drew and constituted those first forms, which are called Ideas, so that every species which was afterwards expressed, was produced from that first perfect Idea, forming that wonderful contexture of all created beings.” Nature therefore always intends a consummate beauty, while the inequality of matter tends always towards disproportion. “For which reason (he adds) the skilful Painter, and the Sculptor, imitating the Divine Maker form to themselves, as well as they are able, a model of the superior beau-

ties, and reflecting on them, endeavour to correct, and amend the *common nature*, and to represent it as it was first created, without fault, either in colour, or in lineament." This *Ideal Beauty* descends equally upon the marble, the cloth, or the paper—of the Sculptor, the Painter, and the Poet. What Michael Angelo is in Painting, so is Praxiteles in Sculpture, and Milton in Poetry.

From Greece the Spirit of this Divine Art fled to Italy, and was cultivated to perfection by Raffaello, Titian, Correggio, and Michael Angelo : Holland next caught the inspiration, and Holbein, Rubens, and Vandyke appeared ; and at the present day the English and French vie with the most celebrated Masters of the Italian and Flemish Schools.

But, if Painting is so Divine, what enthusiasm must the Painter feel at the discovery of an Art, which, as in a looking-glass, would multiply his Original, and send it round to an Admiring World !—ENGRAVING is, in fact, this *Mirror*,—and hence we find, that the most celebrated Painters of the latter Ages have *themselves* cultivated the Art of Engraving, as the surest method of placing their labours upon record among Mankind. ENGRAVING expresses this *ideal beauty of Painting*, in like manner, as *Painting* expresses this *ideal beauty of Nature*. Good Engravings are equally as imposing as Paintings ; hence *Galleries* have been formed by the Public, and *Collections* by Private Virtuosi—proofs of the delight which this sister and rival Art is capable of affording. Indeed, herein consists the *great advantage* of Engraving over Painting, that not only may *Galleries* of the same Engravings be multiplied but they may be even compressed into a *Book*,—a *Portfolio*,—or an *Album*, and become a *Pictorial Gallery* for the Instruction of the Study, or the Amusement of the Drawing Room. And, as in Painting, the Historical Painters are the Princes of the Art, so in Engraving, have *Historical Engravings* ever been prized as the most valuable productions of the Graphium. History then—the natural scene of Man—is the grand Study of the Painter and Engraver. But if this is true, what History affords the most copious source ? It is the *Sacred History*—a Volume allowed, not only by the whole Christian World, but even by the Sceptics and Infidels themselves, to abound with the *finest subjects* for Painting, whether Historical, Spiritual, or Allegorical. The Scriptures have ever been the Study of the greatest Masters in the Art ; and, hence has been illustrated, by the very Genius of Painting and Engraving, the most curious, and the most wonderful, as well as the most Ancient Book in the whole World.

But although there have been many Illustrations of the Holy Scriptures, there has never till now appeared a PICTORIAL HISTORY OF THE BIBLE ;—a *Book*, which, by means of a *Chronological Series of Engravings* with Corresponding letter-press Descriptions, shall almost answer the purposes of the *Text* of the Original. The eye in wandering over such a *Series* as is now presented to the Public, acts strikingly upon the mind, and, by that process of thought called concatenation, inevitably links its ideas together into a complete History : for what is such a Series but a *Pictorial Chronology* ? as the great events of Sacred Writ occurred, so are they conjured up by the magic wand of the Painter, and the effect is at once delightful. Thus the Eye is delighted by the Imagery, and the Mind improved by the Operation ; the subject itself is strengthened in the Memory, and the whole Bible perused even in a few minutes. The Series of BRITISH MASTERS is complete—the FOREIGN MASTERS are appearing. Of these the celebrated CARTOONS OF RAFFAELLO, will form an attractive portion ; while for the exclusive Worshippers of that Great Genius, an edition will be separately printed, containing their History and Description.

This Work possesses another advantage, viz. it is not only, as described, in itself a PICTORIAL HISTORY OF THE BIBLE, but it will serve as *Illustrations* to any *Family Bible* which may not be ornamented with Engravings ; and forms the best vehicle for the *Father of a Family* to put into the hands of his *Children* to allure them to the knowledge of the important truths of Holy Writ.

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THE  
PICTORIAL HISTORY  
Of the Bible :

CONSISTING OF THE DIVINE INSPIRATIONS OF THE GREATEST MASTERS,  
ARRANGED IN A CHRONOLOGICAL SERIES, AND

ENGRAVED BY THE FIRST ARTISTS OF THE PRESENT DAY.

CONDITIONS OF PUBLICATION.

I. The PICTORIAL HISTORY will be complete in 20 Numbers, price one shilling each, Demy Quarto, containing two Plates in each Number.

II. A limited impression will be printed on India paper, price 2s. each.

III. The Work, which is now far advanced, will be continued regularly every month till the whole is completed.

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But although there have been many Illustrations of the Holy Scriptures, there has never yet appeared a PICTORIAL HISTORY OF THE BIBLE;—a *Book*, which, by means of a Series of *Chronological Engravings* (executed in the best style), shall answer all the purposes of the *Text* of the Original, and the *Notes* of Commentators. In this Enlightened Age, when the Bible is known by heart, it is conceived that it will create a *new Intellectual Pleasure* to know it by *Scenic Illustration*, which is a species of Acting, or Dramatic Exhibition of the Scriptures (a practice much in use by the Christian Fathers of the Early Ages). The eye in wandering over such a *Chronological Series of Engravings* (as is now proposed), acts strikingly upon the mind, and, by that process of thought called concatenation, links its ideas together into a complete History. Thus the Eye is delighted by the Imagery, and the Mind improved by the Operation; the subject itself is strengthened in the Memory, and the whole Bible perused even in a few minutes. Such a Pictorial History, or Paraphrase, or Summary, or Analysis, or Abridgment, or Index, (for it is all of these) it is conceived will supply the want of the *Text* itself, and render the *Notes* of some commentators useless. Hogarth was the first who conceived a similar design to represent the History and Fortunes of one Individual, but the same idea has never been, until now, applied to the Inspired Writings of the Old and New Testaments.

The Projectors of this extensive Undertaking, convinced of its great importance and general utility, have resolved to supply such a *Desideratum* in Literature and Art, by furnishing a *Chronological Series of Engravings from the Old and New Testaments*, (Historical, Cosmographical, Geographical, and Topographical,) under the Title of THE PICTORIAL HISTORY OF THE BIBLE, taken from the most Interesting and Instructive Subjects, of the English and other Schools, and executed by the first Artists of the day.

The Work will possess two other advantages, viz. it will not only, as described, be in itself THE PICTORIAL HISTORY OF THE BIBLE, but it will serve both as the *Illustrations* to any *Family Bible* whatever, whether of a Folio or Quarto Edition, which may not be ornamented with Engravings; and it will form the best vehicle for the *Father of a Family* to put into the hands of his *Children* to allure them to the knowledge of the important truths of Holy Writ.

The Proprietors, influenced by these important considerations, have also decided to offer this Work to the Public, on the most *Liberal and Economical Plan*, trusting alone for remuneration to an *extensive sale*; and they pledge themselves that the whole Series of Engravings shall be executed in the same masterly manner as those contained in the First Number, which is offered as a *Specimen*.

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London: Printed and Published, for the Proprietors, by I. M'GOWAN Great Windmill-street.



### THE DELUGE.

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**A**ND the flood was forty days upon the earth : and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and were increased greatly upon the earth ; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth ; and all the high hills that *were* under the whole heaven were covered. Fifteen cubits upward did the waters prevail ; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man : All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth : and Noah only remained alive, and they that *were* with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

GENESIS, CHAP. VII. VER. 17—24.



N. Ponsard Pinxit

THE IDLE NOBLE.

Chorus Chap. 7. Ver. 17. &c.





### NOAH'S SACRIFICE.

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**A**ND Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the LORD smelled a sweet savour: and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth: neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

GENESIS, CHAP. VIII. VER. 20—22.



Printed by J. P. De Loutherbourg.

NOAH'S SACRIFICE.

Genesis. Chap. 8. Digitized by Google





### THE DEPARTURE OF HAGAR.

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**A**ND Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking: Wherefore she said unto Abraham, Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac. And the thing was very grievous in Abraham's sight, because of his son. And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman. in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bond-woman will I make a nation, because he *is* thy seed. And Abraham rose up early in the morning, and took bread and a bottle of water, and gave *it* unto Hagar, (putting it on her shoulder,) and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

GENESIS, CHAP. XXI. VER. 9—15.



Painted by W Hamilton R.A.

THE JOURNALS OF JACOB.

Genesis Chap. 28 10-15.





## HAGAR AND ISHMAEL.

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**A**ND the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against *him* a good way off, as it were a bow shot : for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept. And God heard the voice of the lad : and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not ; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand ; for I will make him a great nation. And God opened her eyes, and she saw a well of water ; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad ; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran : and his mother took him a wife out of the land of Egypt.

GENESIS, CHAP. XXI. VER. 15—22



Painted by W. Artand.

HAGAR AND ISHMAEL.

Genesis, Chap. 22. Ver. 15-22.

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## ABRAHAM AND THE THREE ANGELS.

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**A**ND the LORD appeared unto him in the plains of Mamre ; and he sat in the tent-door in the heat of the day ; And he lifted up his eyes, and looked, and, lo, three men stood by him : and when he saw *them* he ran to meet them from the tent-door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree ; And I will fetch a morsel of bread, and comfort ye your hearts ; after that ye shall pass on : for therefore are ye come to your servant. And they said, so do as thou hast said. And Abraham hastened into his tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the earth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man ; and he hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set *it* before them ; and he stood by them under the tree and they did eat. And they said unto him, Where *is* Sarah thy wife ? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life ; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him. Now Abraham and Sarah *were* old and well stricken in age ; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also ? And the LORD said unto Abraham, Wherefore did Sarah laugh, Saying, Shall I of a surety bear a child which am old ? Is any thing too hard for the LORD ? At the time appointed I will return unto thee according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not : for she *was* afraid. And he said, Nay ; but thou didst laugh. And the men rose up from thence, and looked toward Sodom : and Abraham went with them to bring them on the way. And the LORD said, shall I hide from Abraham that thing which I do ? Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him ? For I know him that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment ; that the LORD may bring upon Abraham that which he hath spoken of him. And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me ; and if not, I will know. And the men turned their faces from thence, and went towards Sodom : but Abraham stood yet before the LORD.



ABRAHAM AND THE THREE ANGELS.

*Genesis Chap. 18 Ver. 1-22.*





## REBECCA AT THE WELL.

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**A**ND it came to pass, as the camels had done drinking, that the man took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold. And said, Whose daughter *art* thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in? And she said unto him, I *am* the daughter of Bethuel, the son of Milcah, which she bare unto Nahor. She said, moreover, unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the LORD. And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth; I *being* in the way, the LORD led me to the house of my master's brethren. And the damsel ran, and told *them of* her mother's house these things. And Rebecca had a brother, and his name *was* Laban: and Laban ran out unto the man unto the well. And it came to pass, when he saw the ear-rings, and the bracelets upon his sister's hands, and when he heard the words of Rebecca his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well. And he said, Come in, thou blessed of the LORD: wherefore standest thou without? for I have prepared the house, and room for the camels.

GENESIS, CHAP. XXIV. VER. 22—31.



Paul Veronese pinxt

## REBECCA AT THE WELL.

*Genesis Chap. 24 Ver. 22 to 32.*

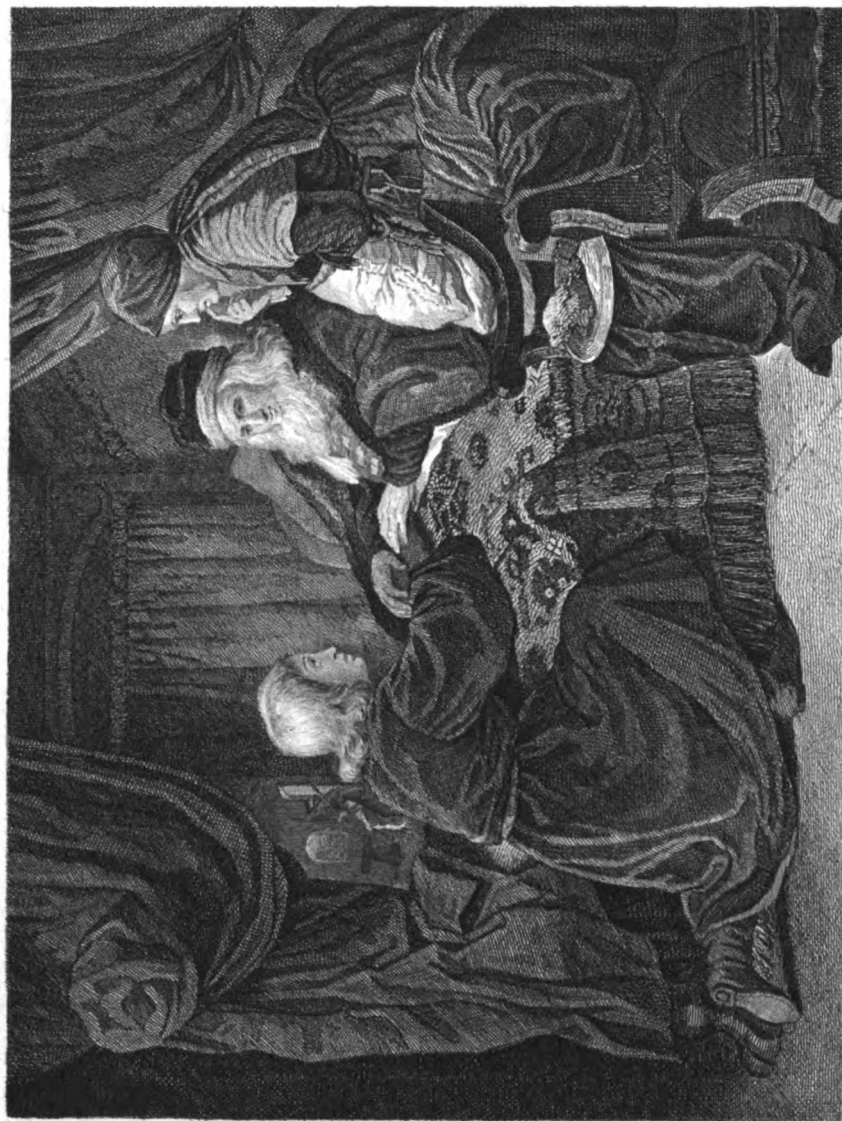




## THE BENEDICTION OF JACOB.

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**A**ND Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat and bless thee before the LORD before my death. Now, therefore, my son, obey my voice, according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I *am* a smooth man: My father peradventure will feel me, and I shall seem to him as a deceiver: and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me *be* thy curse, my son; only obey my voice, and go fetch me *them*. And he went and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck. And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father, and said, My father. And he said, Here *am* I; who *art* thou, my son? And Jacob said unto his father, I *am* Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau. And he discerned him not, because his hands were hairy as his brother Esau's hands. So he blessed him. And he said, *Art* thou my very son Esau? And he said, I *am*. And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat; and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee; cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.



THE BENEDICTION OF JACOB.

*Genesis Chap 27 Ver 6 29.*



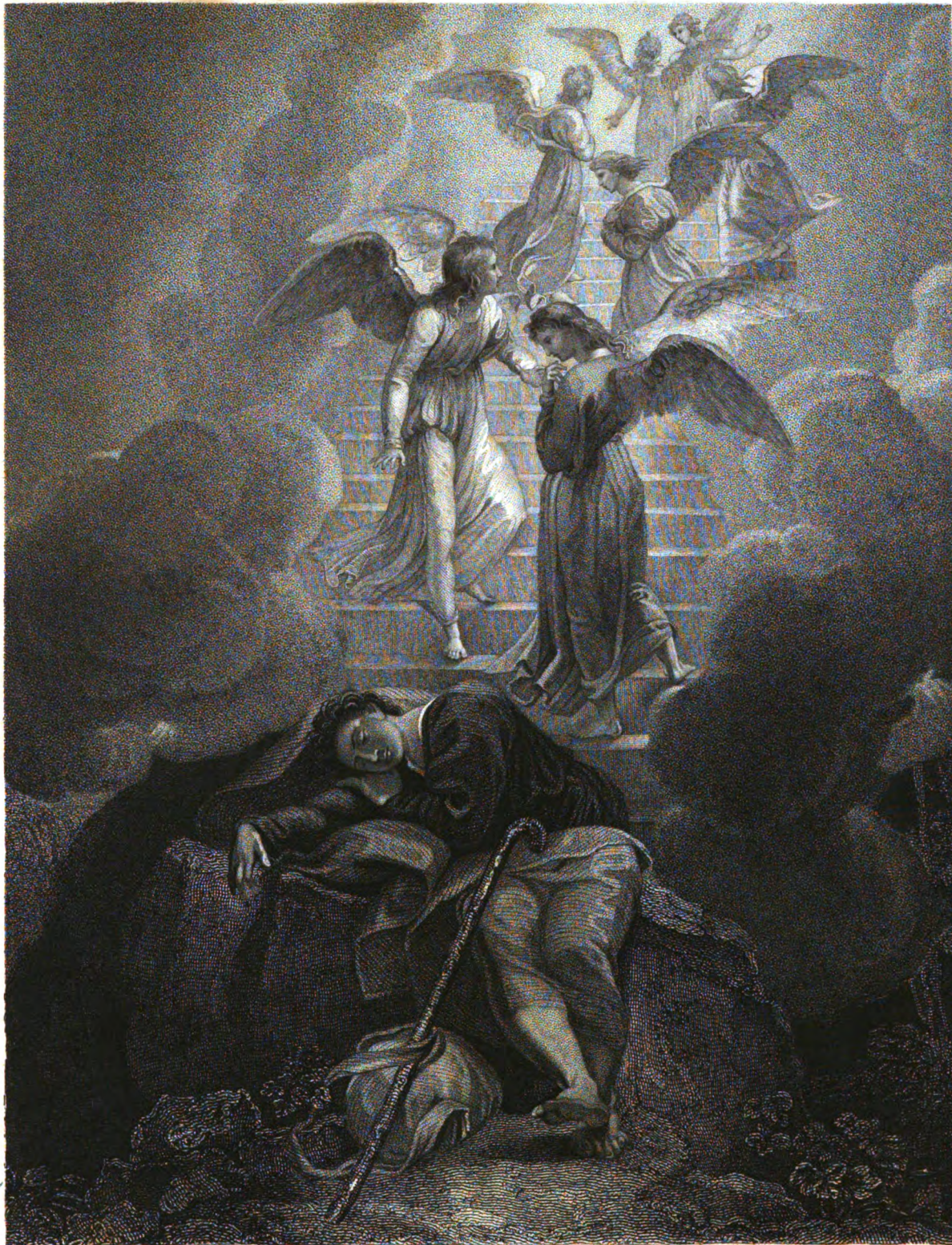


### JACOB'S VISION.

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**A**ND Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep. And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, *I am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed. And, behold, *I am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

GENESIS, CHAP. XXVIII. VER. 10—16.



Painted by T. Stothard, R.A.

# JACOB'S VISION.

*Genesis, Chap. 28. Ver. 12-16.*

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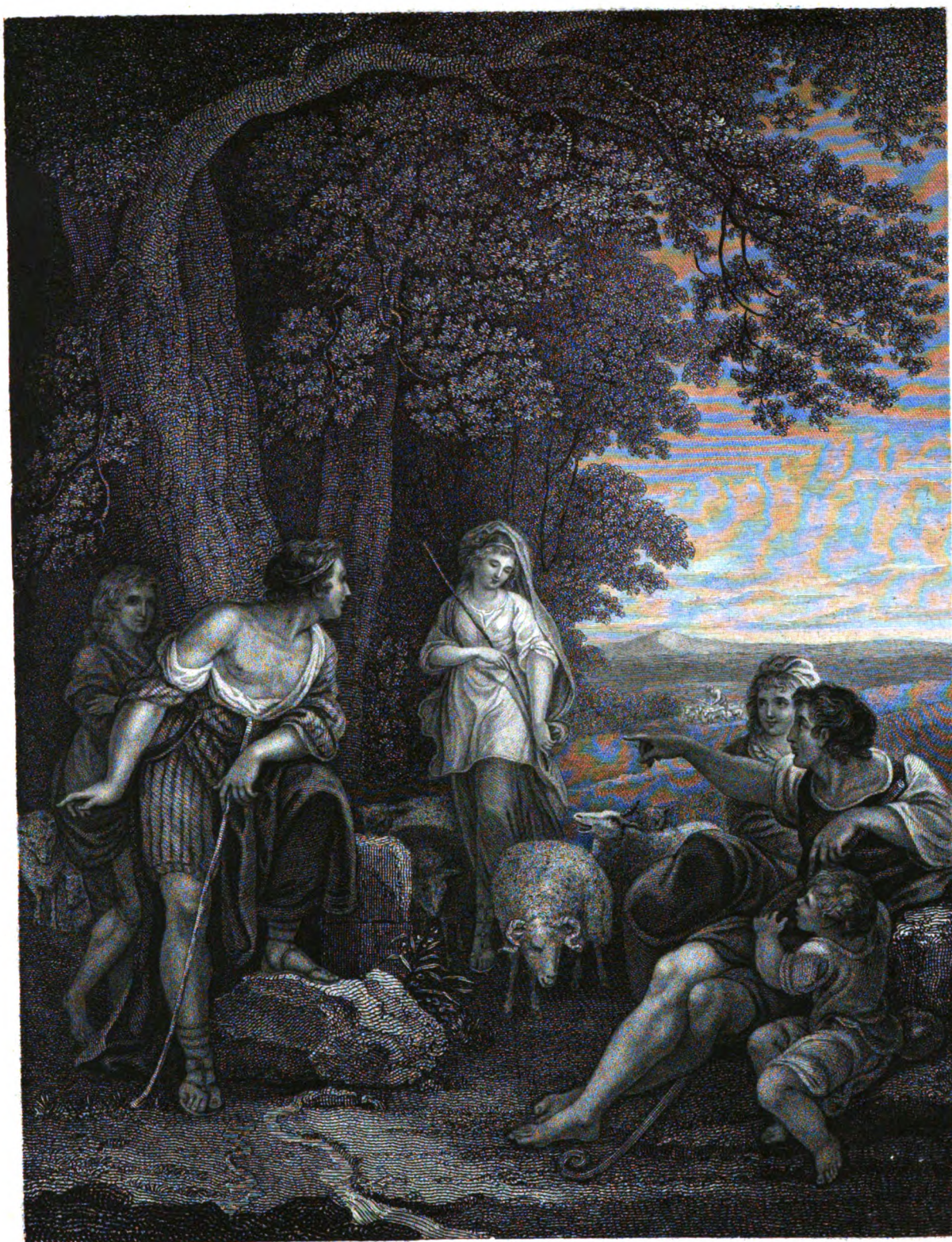




## JACOB'S FIRST SIGHT OF RACHEL.

**T**HEN Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*. And he said unto them, *Is* he well? And they said, *He is* well; and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*. And they said, We cannot until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep. And while he yet spake with them, Rachel came with her father's sheep; for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

GENESIS, CHAP. XXIX. VER. 1—13.



Painted by W. Hamilton. R.A.





### THE MEETING OF ESAU AND JACOB.

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**AND** Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost: And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children, and said, Who *are* those with thee? And he said, the children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves.

GENESIS, CHAP. XXXIII. VER. 1—6



Rubens pinx.

THE MEETING OF ESAU & JACOB.





## JOSEPH CAST INTO THE PIT.

**N**OW Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars, made obeisance to me. And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying. And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed *the* flock in Shechem? come, and I will send thee unto them, and he said to him, Here *am* I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou? And he *said*, I seek my brethren: tell me, I pray thee, where they feed *their* flocks. And the man *said*, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of *his* coat, *his* coat of *many* colours, that *was* on him: And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

GENESIS, CHAP. XXXVII. VER. 3—25.



Engraved by Northcote R.A.

Joseph's rescue from the pit.

Genesis Chap 37. Ver 3. 25

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## THE FINDING OF MOSES.

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**A**ND the daughter of Pharaoh came down to wash *herself* at the river ; and her maidens walked along by the river's side : and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child : and, behold, the babe wept. And she had compassion on him, and said, *This is one* of the Hebrew's children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee ? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses : and she said, Because I drew him out of the water.

EXODUS, CHAP. II. VER. 5—11.



Painted by W Hamilton R.A.

THE FINDING OF MOSES.

Exodus, Chap. 2, Ver 5-11  
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## THE DESTRUCTION OF PHARAOH'S HOST.

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**A**ND the angel of God, which went before the camp of Israel, removed, and went behind them ; and the pillar of the cloud went from before their face, and stood behind them : And it came between the camp of the Egyptians and the camp of Israel ; and it was a cloud and darkness *to them*, but it gave light by night *to these* : so that the one came not near the other all the night. And Moses stretched out his hand over the sea ; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry *ground* : and the waters *were* a wall unto them on their right hand and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning-watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot-wheels, that they drave them heavily : so that the Egyptians said, Let us flee from the face of Israel ; for the LORD fighteth for them against the Egyptians. And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared ; and the Egyptians fled against it ; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them : there remained not so much as one of them. But the children of Israel walked upon dry *land* in the midst of the sea ; and the waters *were* a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians ; and Israel saw the Egyptians *déad* upon the sea-shore. And Israel saw that great work which the LORD did upon the Egyptians ; and the people feared the LORD, and believed the LORD, and his servant Moses.

EXODUS, CHAP. XIV. VER. 19—31.



Painted by P J De Loutherbourg

W. Reid Sc.

THE DESTRUCTION OF PHARO'S HOST.

Exodus Chap. 14 Ver. 12-31  
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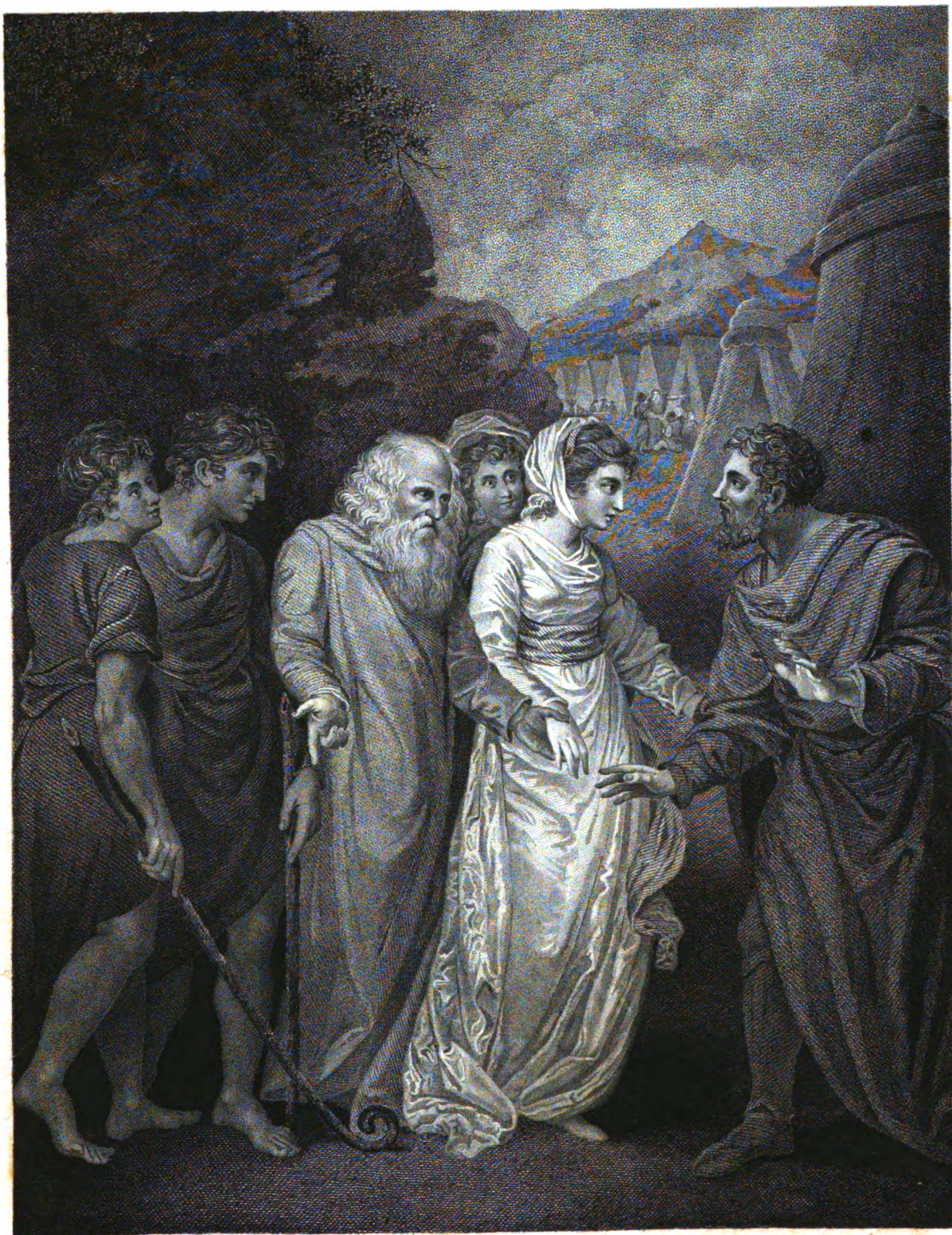


### MOSES MEETING HIS WIFE AND SONS

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**W**HEN Jethro the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt, Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back, And her two sons, of which the name of the one *was* Gershom, for he said, I have been an alien in a strange land : And the name of the other *was* Eliezer ; For the God of my Father, *said he, was* mine help, and delivered me from the sword of Pharaoh. And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God : And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father-in-law, and did obeisance, and kissed him ; and they asked each other of *their* welfare ; and they came into the tent.

EXODUS, CHAP. XVIII. VER. 1—6.



W. Artaud Pinx.

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Exodus Chap. 18 Ver. 1-8





## THE ANGEL APPEARING TO BALAAM.

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**A**ND Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled, because he went ; and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand : and the ass turned aside out of the way, and went into the field ; and Balaam smote the ass, to turn her into the way. But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall : and he smote her again. And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn, either to the right hand or to the left. And when the ass saw the angel of the LORD, she fell down under Balaam : and Balaam's anger was kindled, and he smote the ass with a staff. And the LORD opened the mouth of the ass ; and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times ? And Balaam said unto the ass, Because thou hast mocked me : I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day ? was I ever wont to do so unto thee ? And he said, Nay. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand : and he bowed down his head, and fell flat on his face. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times ? behold, I went out to withstand thee, because *thy* way is perverse before me : And the ass saw me, and turned from me these three times ; unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the LORD, I have sinned ; for I knew not that thou stoodest in the way against me : now, therefore, if it displease thee, I will get me back again. And the angel of the LORD said unto Balaam, Go with the men : but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.



Painted by Horrocks P.A.

THE ANGEL APPEARING TO BALAAM.



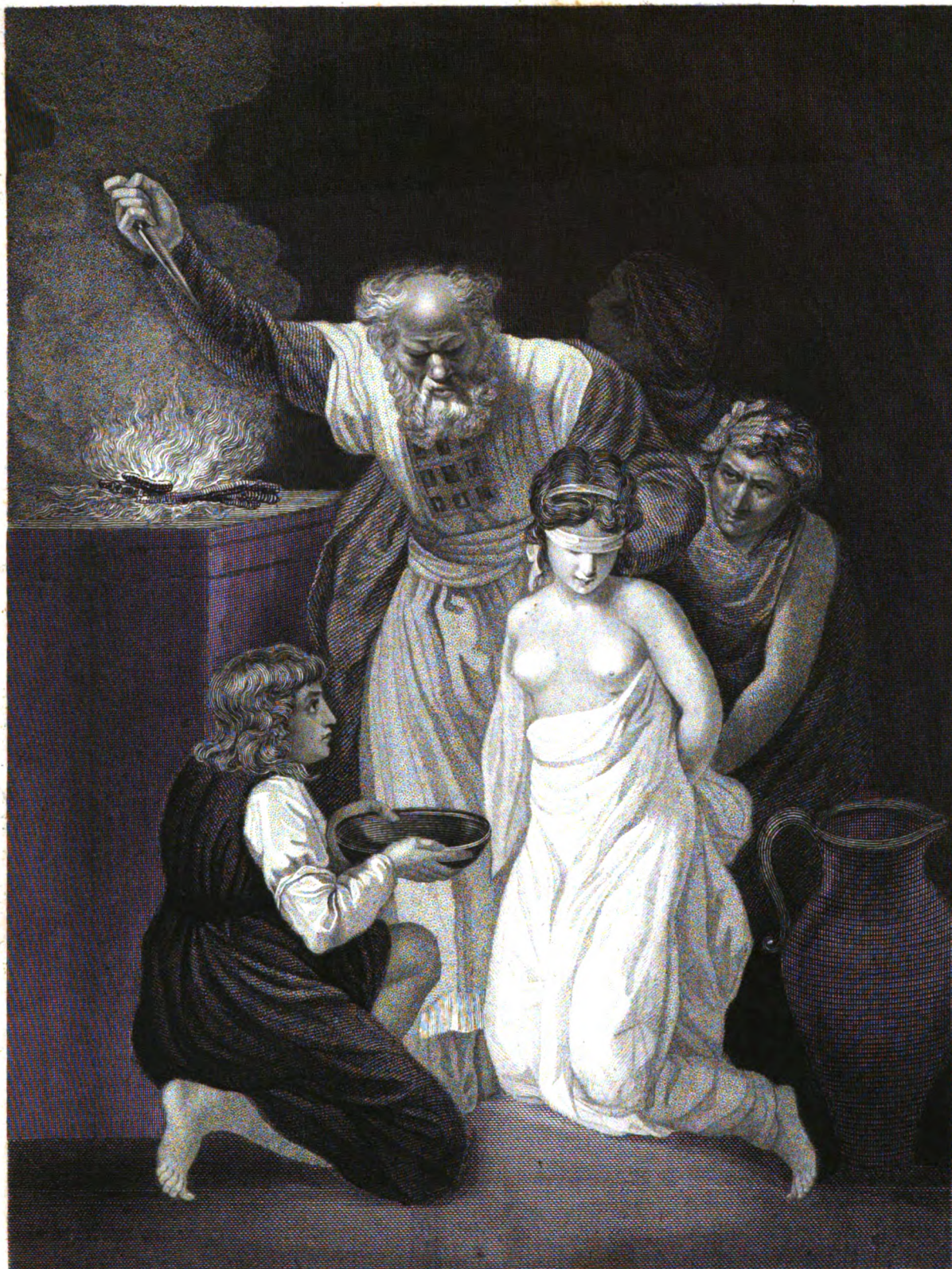


## THE SACRIFICE OF JEPHTHAH'S DAUGHTER.

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**T**HEN the Spirit of the LORD came upon Jephthah ; and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering. So Jephthah passed over unto the children of Ammon, to fight against them ; and the LORD delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel. And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances ; and she *was* his only child : beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter ! thou hast brought me very low, and thou art one of them that trouble me ; for I have opened my mouth unto the LORD, and I cannot go back. And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth ; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon. And she said unto her father, Let this thing be done for me : Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away *for* two months ; and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass, at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed.

JUDGES, CHAP. XI. VER. 29—40.



Painted by J. Opie, R.A.

THE SACRIFICE OF THE PATRIARCH'S DAUGHTER.





### MANOAH'S SACRIFICE.

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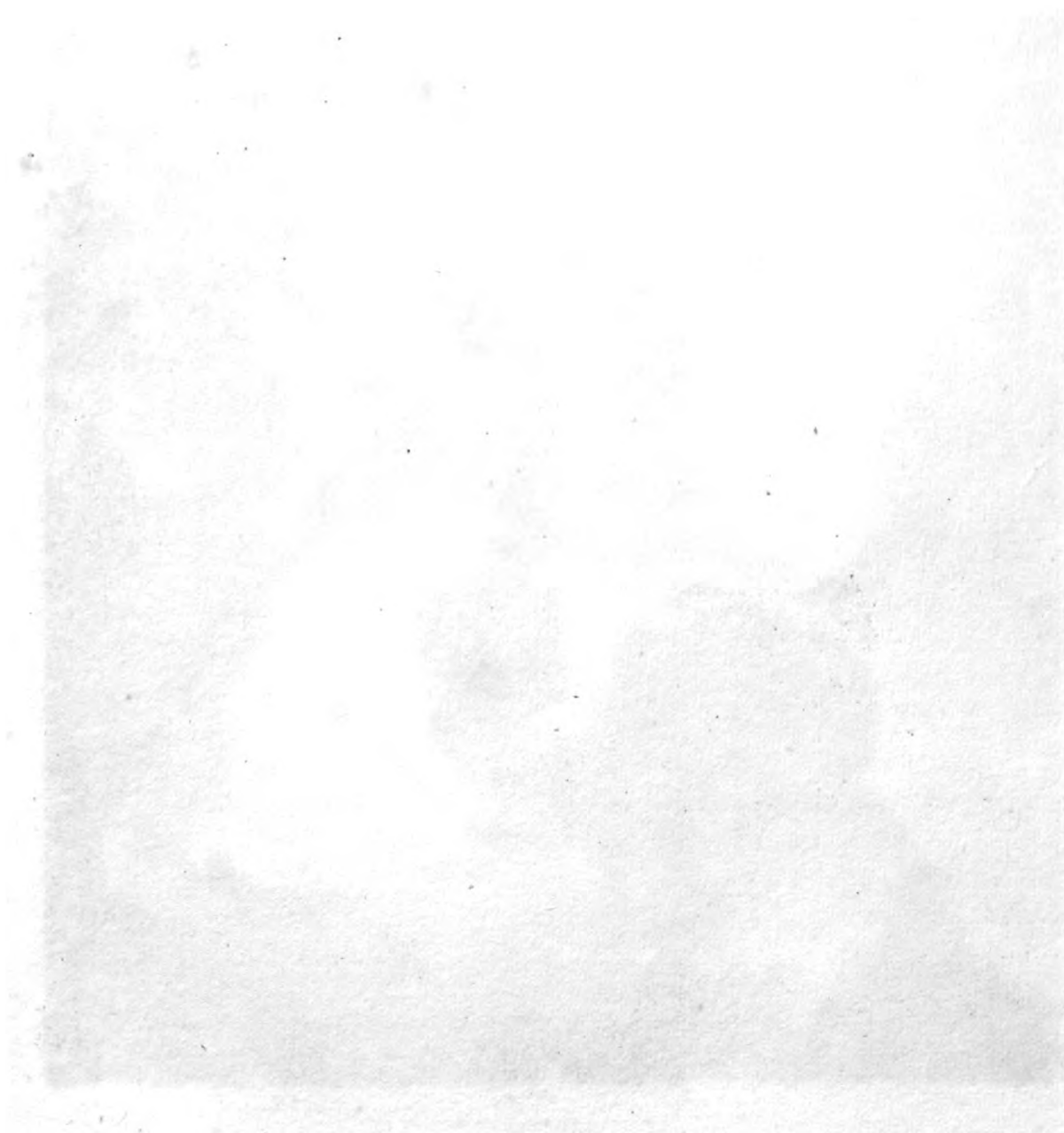
**A**ND Manoah said unto the angel of the LORD, I pray thee, let us detain thee until we shall have made ready a kid for thee. And the angel of the LORD said unto Manoah, though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, thou must offer it unto the LORD: for Manoah knew not that he *was* an angel of the LORD. And Manoah said unto the angel of the LORD, What is thy name, that, when thy sayings come to pass, we may do thee honour? And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret? So Manoah took a kid, with a meat offering, and offered *it* upon a rock unto the LORD: and *the angel* did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground. (But the angel of the LORD did no more appear to Manoah and to his wife.) Then Manoah knew that he *was* an angel of the LORD. And Manoah said unto his wife, We shall surely die, because we have seen God.

JUDGES, CHAP. XIII. VER. 15—22.



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MANOAH'S SACRIFICE.

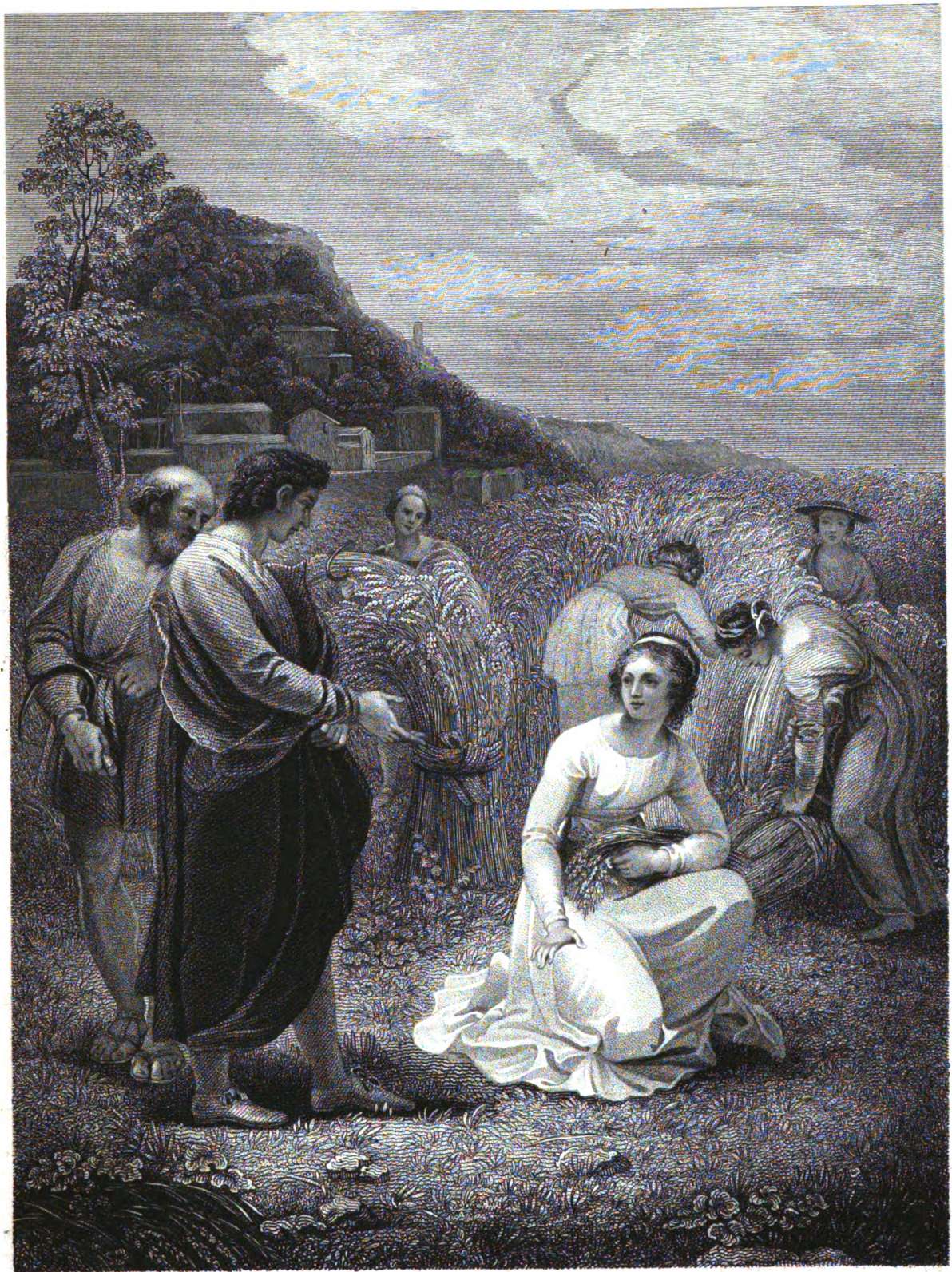




## RUTH GLEANING.

**A**ND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech ; and his name *was* Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers : and her hap *was* to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech. And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD *be* with you. And they answered him, The LORD bless thee. Then said Boaz unto his servant that *was* set over the reapers, Whose damsel *is* this ? And the servant that *was* set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab : And she said, I pray you, let me glean and gather after the reapers among the sheaves : so she came, and hath continued even from the morning until now, that she tarried a little in the house. Then said Boaz unto Ruth, Hearest thou not, my daughter ? Go not to glean in another field, neither go from hence but abide here fast by my maidens : *Let* thine eyes *be* on the field that they do reap, and go thou after them : have I not charged the young men that they shall not touch thee ? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger ? And Boaz answered and said unto her, It hath fully been shewed me all that thou hast done unto thy mother-in-law since the death of thine husband ; and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust. Then she said, Let me find favour in thy sight, my lord ; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers : and he reached her parched *corn*, and she did eat, and was sufficed, and left.

RUTH, CHAP. II. VER. 1—15.



Painted by T Stothard, R.A.

RUTH GLEANING.

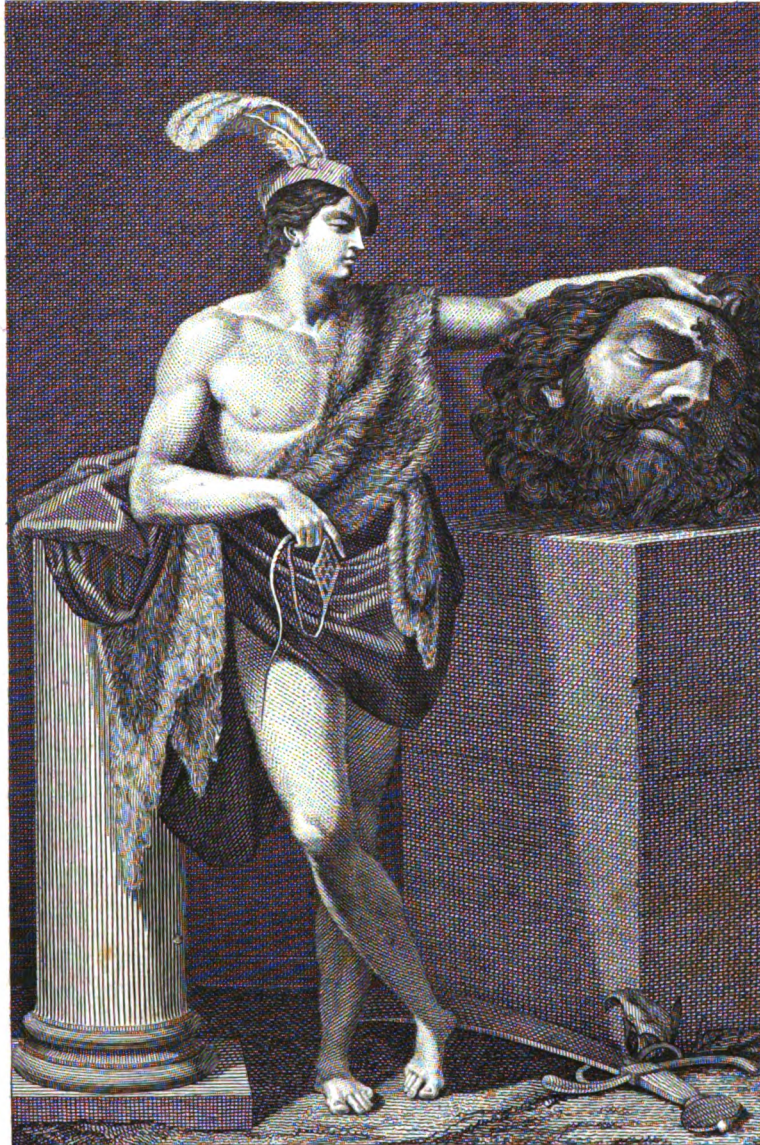




## DAVID WITH THE HEAD OF GOLIAH.

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**A**ND Saul armed David with his armour, and he put an helmet of brass upon his head ; also he armed him with a coat of mail. And David girded his sword upon his armour and he assayed to go ; for he had not proved *it*. And David said unto Saul, I cannot go with these ; for I have not proved *them*. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip, and his sling *was* in his hand ; and he drew near to the Philistine. And the Philistine came on, and drew near unto David ; and the man that bare the shield *went* before him. And when the Philistine looked about, and saw David, he disdained him ; for he *was but* a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves ? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield : but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand ; and I will smite thee, and take thine head from thee ; and I will give the carcases of the host of the Philistine this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear : for the battle *is* the LORD's, and he will give you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead ; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him : but *there was* no sword in the hand of David : Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead they fled. And the men of Israel and Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron : and the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem : but he put his armour in his tent. And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth ? And Abner said, *As* thy soul liveth, O king, I cannot tell. And the king said, Enquire thou whose son the stripling *is*. And, as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand. And Saul said to him, Whose son *art* thou, *thou* young man ? And David answered, I *am* the son of thy servant Jesse the Beth-lehemite.



Guido. Pinxit.

DAVID WITH THE HEAD OF GOLIATH.

*1 Samuel Chap 17 Ver 38-58*





#### SAUL PRESENTING HIS DAUGHTER MERAB TO DAVID.

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**W**HEREFORE, when Saul saw that he behaved himself very wisely, he was afraid of him. But all Israel and Judah loved David, because he went out and came in before them. And Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife : only be thou valiant for me, and fight the LORD's battles : for Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him. And David said unto Saul, Who *am* I ? and what *is* my life, *or* my father's family in Israel, that I should be son-in-law to the king ? But it came to pass, at the time when Merab, Saul's daughter, should have been given to David, that she was given unto Adriel the Meholathite to wife. And Michal, Saul's daughter, loved David : and they told Saul, and the thing pleased him. And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in *the one of* the twain.

I. SAMUEL, CHAP. XVIII. VER. 15—23.



Painted by Woodforde

SAUL PRESENTING HIS DAUGHTER MERAB TO DAVID.

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1 Samuel Chap. 18. Ver. 15-17





## ABIGAIL BEFORE DAVID.

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**A**ND when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, And fell at his feet, and said, Upon me, my lord, *upon me let this iniquity be*; and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. Let not my lord, I pray thee, regard this man of Belial, *even Nabal*: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send. Now therefore, my lord, *as the LORD liveth, and as thy soul liveth*, seeing the LORD hath withholden thee from coming to *shed* blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. And now this blessing, which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord. I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee *all thy days*. Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life, with the LORD thy God; and the souls of thine enemies, them shall he sling out, *as out* of the middle of a sling. And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel, That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid. And David said to Abigail, Blessed *be* the LORD God of Israel, which sent thee this day to meet me: And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.



Painted by W Hamilton R.A.

ABIGAIL BEFORE DAVID.

*1 Samuel, Chap. 25. Ver. 23--34.*





## SAUL AND THE WITCH OF ENDOR.

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**N**OW Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee. And the woman said unto him, Behold; thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the LORD saying; *As* the LORD liveth, there shall no punishment happen to thee for this thing. Then said the woman, whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why has thou deceived me, for thou *art* Saul? And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, an old man cometh up; and he is covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? And the LORD hath done to him as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David; Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. Moreover, the LORD will also deliver Israel with thee into the hand of the Philistines: and to-morrow *shalt* thou and thy sons *be* with me: The LORD also shall deliver the house of Israel into the hand of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me: Now therefore I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way. But he refused, and said, I will not eat. But his servants, together with the woman, compelled him, and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. And the woman had a fat calf in the house, and she hasted, and killed it, and took flour and kneaded *it*, and did bake unleavened bread thereof: And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.



Salvator Rosa pinxit.

SAUL AND THE WITCH OF ENDOR.



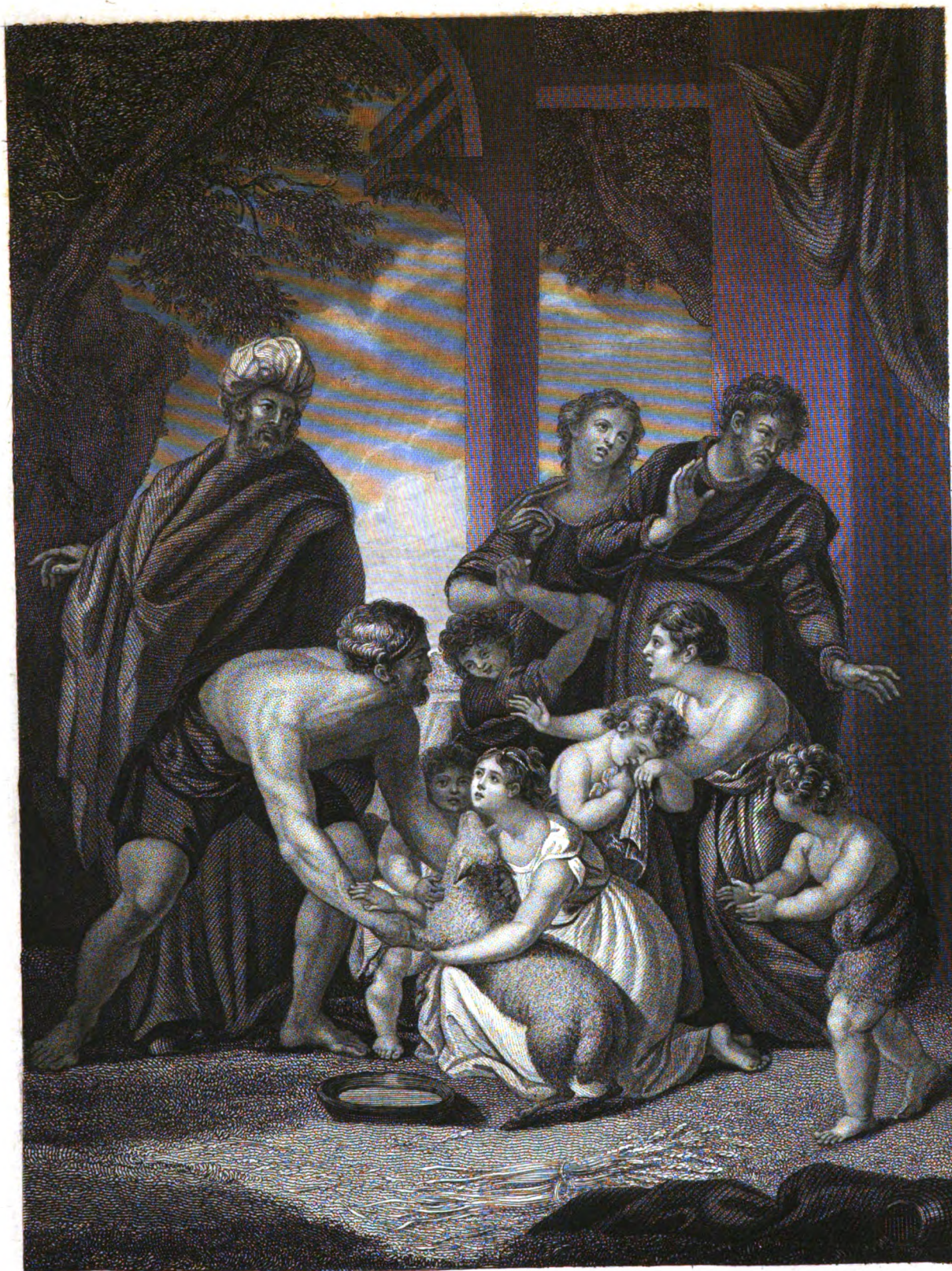


## NATHAN'S PARABLE.

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**A**ND the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city ; the one rich, and the other poor. The rich *man* had exceeding many flocks and herds : But the poor *man* had nothing save one little ewe lamb, which he had bought and nourished up ; and it grew up together with him, and with his children : it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man ; and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him ; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man : and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die : And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul ; And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah : and if *that had been* too little, I would, moreover, have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight ? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon. Now therefore, the sword shall never depart from thine house ; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst *it* secretly : but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin ; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

2 SAMUEL, CHAP. XII. VER. 1—15.



Painted by Payne

DAVID'S CHOICE.

2<sup>nd</sup> Samuel, Chap. 17. Ver. 1. 16.  
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### THE JUDGMENT OF SOLOMON.

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**T**HEN said the king, The one saith, *This is my son that liveth, and thy son is the dead*: and the other saith, *Nay; but thy son is the dead, and my son is the living*. And the king said, *Bring me a sword*. And they brought a sword before the king. And the king said, *Divide the living child in two, and give half to the one, and half to the other*. Then spake the woman whose the living child *was* unto the king, (for her bowels yearned upon her son,) and she said, *O my lord, give her the living child, and in no wise slay it: but the other said, Let it be neither mine nor thine, but divide it*. Then the king answered and said, *Give her the living child, and in no wise slay it: she is the mother thereof*. And all Israel heard of the judgment which the king had judged, and they feared the king: for they saw that the wisdom of God *was* in him to do judgment.

I. KINGS, CHAP. III. VER. 23—28.





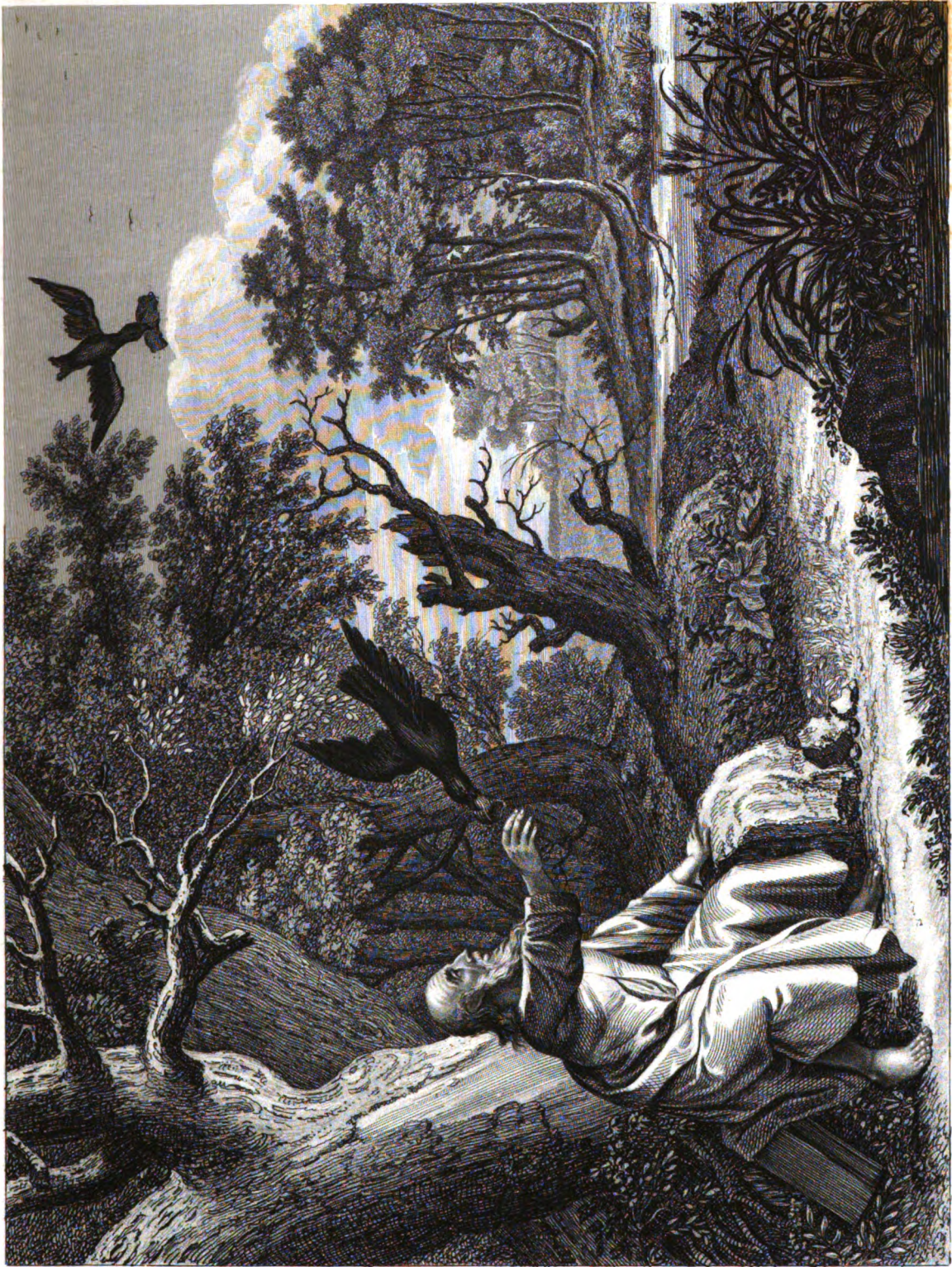


### ELIJAH FED BY RAVENS.

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**A**ND Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As*, the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the LORD came unto him, saying. Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan. And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

1 KINGS, CHAP. XVII. VER. 1—7.



Poter Pinxit.

ELIJAH FEEDS THE RAVENS.

1 Kings Chap. 17. Ver. 1. 7.





## ELIJAH'S BURNT OFFERING.

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**A**ND Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many: and call on the name of your gods, but put no fire *under*. And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us! But *there was* no voice, nor *any* that answered. And they leaped upon the altar which was made. And it came to pass at noon that Elijah mocked them, and said, Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them. And it came to pass, when mid-day was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor *any* to answer, nor *any* that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him; and he repaired the altar of the LORD *that was* broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name; And with the stones he built an altar in the name of the LORD; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt-sacrifice, and on the wood. And he said, Do *it* the second time: and they did *it* the second time. And he said, Do *it* the third time: and they did *it* the third time. And the water ran round about the altar: and he filled the trench also with water. And it came to pass, at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God *in* Israel, and *that I am* thy servant, and *that I* have done all these things at thy word. Hear me, O LORD, hear me; that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. And when all the people saw *it* they fell on their faces; and they said, The LORD *he is* the God; the LORD *he is* the God. And Elijah said unto them, Take the prophets of Baal: let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there.







### ELIJAH COMFORTED BY AN ANGEL.

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**B**UT he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree : and he requested for himself that he might die ; and said, It is enough : now, O LORD, take away my life ; for I *am* not better than my fathers. And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise *and* eat. And he looked, and behold, *there was* a cake baken on the coals, and a cruse of water at his head ; and he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat ; because the journey *is* too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights, unto Horeb the mount of God.

1 KINGS, CHAP. XIX. VER. 4—8.



Paul Potter, Pinxit.

WILLIAM COMFORTED BY AN ANGEL.





## THE ASCENT OF ELIJAH.

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AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said unto him, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know *it*; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know *it*; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither; so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*. And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw *it*, and he cried, My father, my father! the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

2 KINGS, CHAP. II. VER. 1—13.



Painted by J. E. De Loutherbourg, R.A.





DAVID PLAYING ON THE HARP.

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**B**LESSED *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful : But his delight *is* in the law of the LORD ; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season : his leaf also shall not wither ; and whatsoever he doth shall prosper. The ungodly *are* not so : but *are* like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous : but the way of the ungodly shall perish.

PSALM, i. VER. 1—6.



*Dominiquin Pinxit.*

DAVID PLAYING ON THE HARP.

*Psalm 1.*





## THE VISION OF EZEKIEL.

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**N**OW it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God. In the fifth *day* of the month, (which *was* the fifth year of king Jehoiachin's captivity,) The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar ; and the hand of the LORD was there upon him. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber out of the midst of the fire : Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance ; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet *were* straight feet ; the sole of of their feet *was* like the sole of a calf's foot ; and they sparkled like the colour of burnished brass. And *they had* the hands of a man under their wings on their four sides ; and they four had their faces and their wings. Their wings *were* joined one to another ; they turned not when they went : they went every one straight forward. As for the likeness of their faces, they four had the face of a man and the face of a lion on the right side ; and they four had the face of an ox on the left side ; they four also had the face of an eagle. Thus *were* their faces : and their wings *were* stretched upward : two *wings* of every one *were* joined one to another, and two covered their bodies. And they went every one straight forward : whither the spirit was to go they went ; *and* they turned not when they went. As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps : it went up and down among the living creatures ; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.

EZEKIEL, CHAP. I. VER. 1—14.



Raphael Pinxtt.

THE VISION OF EZEKIEL.

*Ezekiel, Chap. 1 Ver 1-14*





## ESTHER ACCUSING HAMAN.

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**S**O the king and Haman came to banquet with Esther the queen. And the king said again unto Esther, on the second day, at the banquet of wine, What *is* thy petition, queen Esther ? and it shall be granted thee : and what *is* thy request ? and it shall be performed, *even* to the half of the kingdom. Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request : For *we* are sold, I and my people, to be destroyed, to be slain, and to perish : but if *we* had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage. Then the king Ahasuerus answered and said unto Esther the queen, Who *is* he, and where *is* he, that durst presume in his heart to do so ? And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen. And the king, arising from the banquet of wine in his wrath, *went* into the palace-garden : and Haman stood up to make request for his life to Esther the queen ; for he saw that there *was* evil determined against him by the king. Then the king returned out of the palace-garden into the place of the banquet of wine ; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also before me in the house ? As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

ESTHER, CHAP. VII. VER. 1—10.



Painted by W Hamilton, R.A.

Eng<sup>d</sup> by W Watkins



## THE HAND WRITING ON THE WALL.

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**B**ELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem : that the king and his princes, his wives and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem ; and the king and his princes, his wives and his concubines drank in them. They drank wine and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace ; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the sooth-sayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise *men* : but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished. *Now* the queen, by reason of the words of the king and his lords, came into the banquet-house ; *and* the queen spake and said, O king, live for ever : let not thy thoughts trouble thee, nor let thy countenance be changed : There is a man in thy kingdom, in whom *is* the spirit of the holy gods : and, in the days of thy father, light, and understanding, and wisdom, like the wisdom of the gods, *was* found in him ; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* sooth-sayers ; Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar : now let Daniel be called, and he will shew the interpretation. Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry ? I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light, and understanding,

and excellent wisdom, is found in thee. And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof : but they could not shew the interpretation of the thing : And I have heard of thee that thou canst make interpretations, and dissolve doubts : now, if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another ; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour : And, for the majesty that he gave him, all people, nations, and languages, trembled and feared before him : whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. And he was driven from the sons of men : and his heart was made like the beasts, and his dwelling *was* with the wild asses : they fed him with grass like oxen, and his body *was* wet with the dew of heaven ; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this ; But hast lifted up thyself against the Lord of heaven ; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them ; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know : and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified. Then was the part of the hand sent from him ; and this writing was written. And this *is* the writing that *was* written, MENE, MENE, TEKEL, UPHARSIN. This *is* the interpretation of the thing : MENE ; God hath numbered thy kingdom, and finished it. TEKEL ; Thou art weighed in the balances, and art found wanting. PERES ; Thy kingdom is divided and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, *being* about three-score and two years old.

DANIEL, CHAP. V. VER. 1—31.



Painted by Artaud.

THE WRITING ON THE WALL.

Daniel Chap. VI. Vers. 1 to 28.  
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## JUDITH WITH THE HEAD OF HOLOFERNES.

---

**N**OW when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord ; and they went to their beds : for they were all weary, because the feast had been long. And Judith was left alone in the tent, and Holofernes lying along upon his bed : for he was filled with wine. Now Judith had commanded her maid to stand without her bed-chamber, and to wait for her coming forth, as she did daily : for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose. So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem. For now is the time to help thine inheritance, and to execute mine enterprises to the destruction of the enemies which are risen against us. Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence, And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel this day. And she smote twice upon his neck with all her might, and she took away his head from him.

JUDITH, CHAP. XIII. VER. 1—8.



Allori Pinxit.

JUDITH WITH THE HEAD OF HOLOFERNES.

*Judith. Chap 13 Ver. 1. 8.*



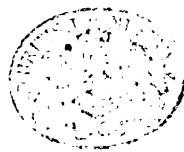
76  
PICTORIAL HISTORY

of the Bible,

*Consisting of Engravings from Paintings by*

BRITISH ARTISTS.





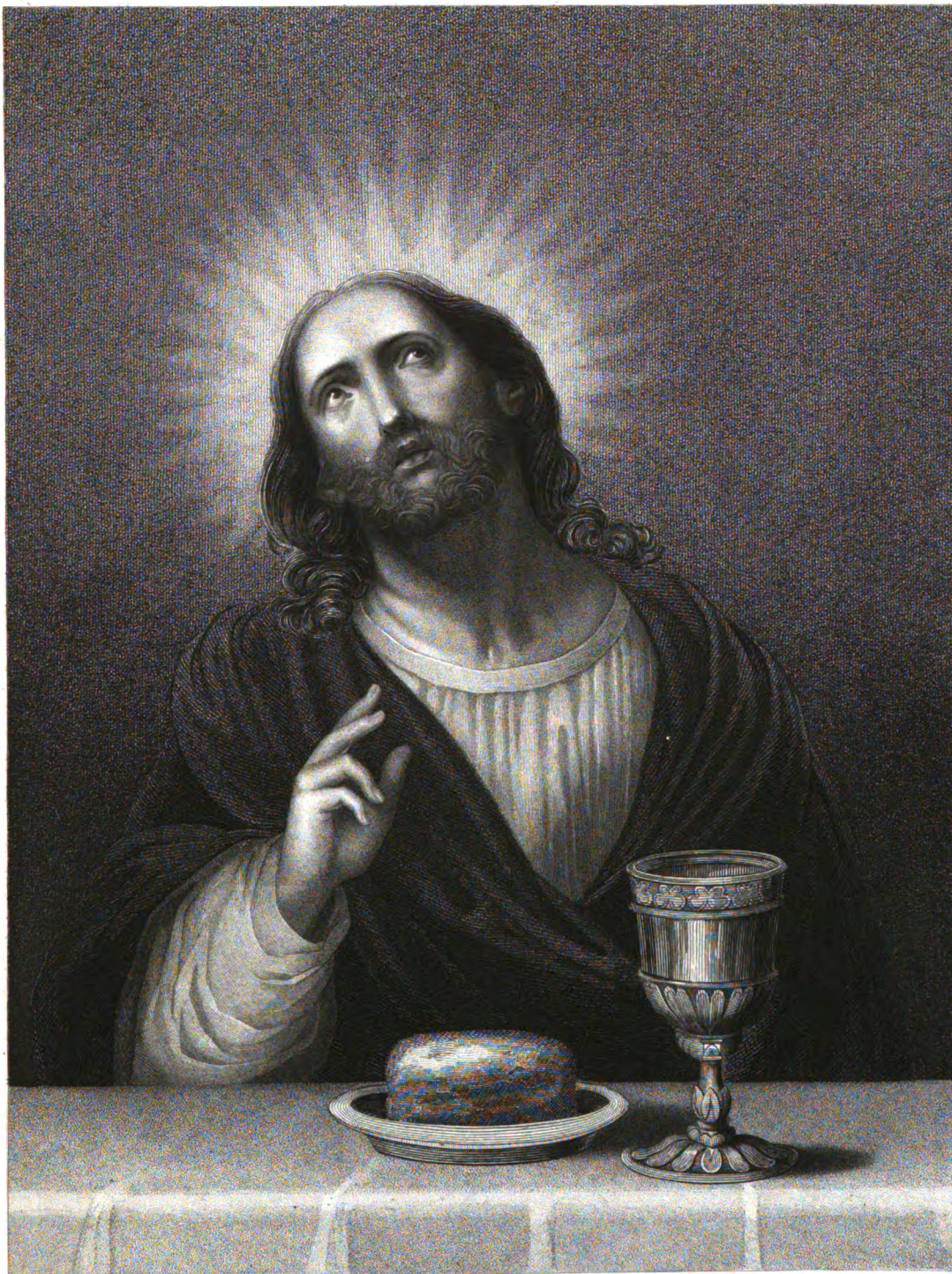


### THE REDEEMER.

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**A**ND he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

ST. MATTHEW, CHAP. XXVI. VER. 27—30.



Painted by Carlo Dolce.

THE REDEMPTION.



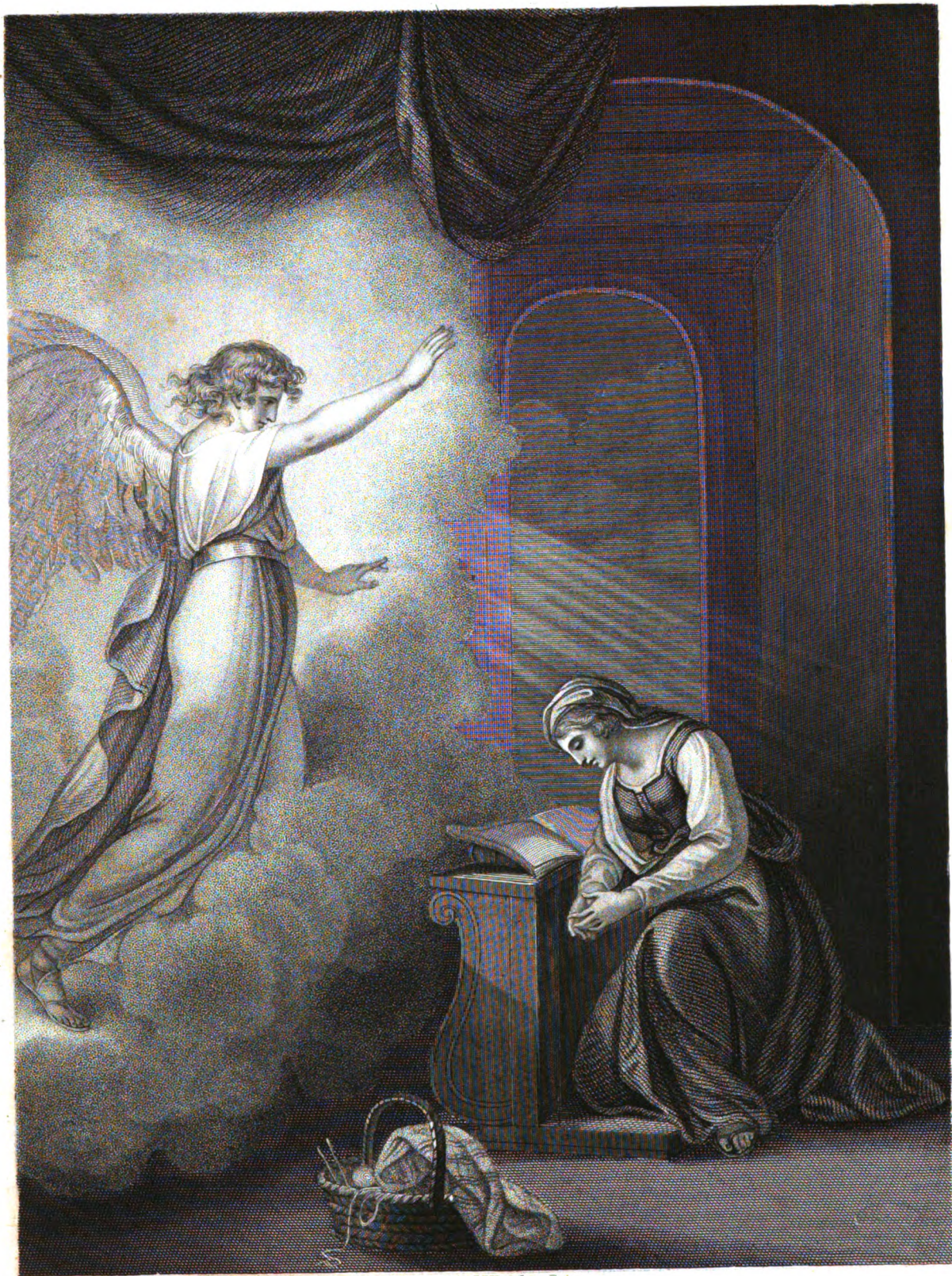


### THE ANNUNCIATION.

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**A**ND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary. And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

ST. LUKE, CHAP. I. VER. 26—34.



Painted by W Hamilton R.A.





### THE MEETING OF MARY AND ELIZABETH.

---

**A**ND Mary arose in those days, and went into the hill country with haste, into a city of Juda; And entered into the house of Zacharias, and saluted Elizabeth. And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed *art* thou among women; and blessed *is* the fruit of thy womb. And whence *is* this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy *is* his name. And his mercy *is* on them that fear him, from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from *their* seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of *his* mercy; As he spake to our fathers, to Abraham, and to his seed for ever. And Mary abode with her about three months, and returned to her own house.

ST. LUKE, CHAP. I. VER. 39—56.



Morandus, Pinx.

THE MEETING OF MARY & ELIZABETH.

St. Luke Chap. 1 Ver. 39-55

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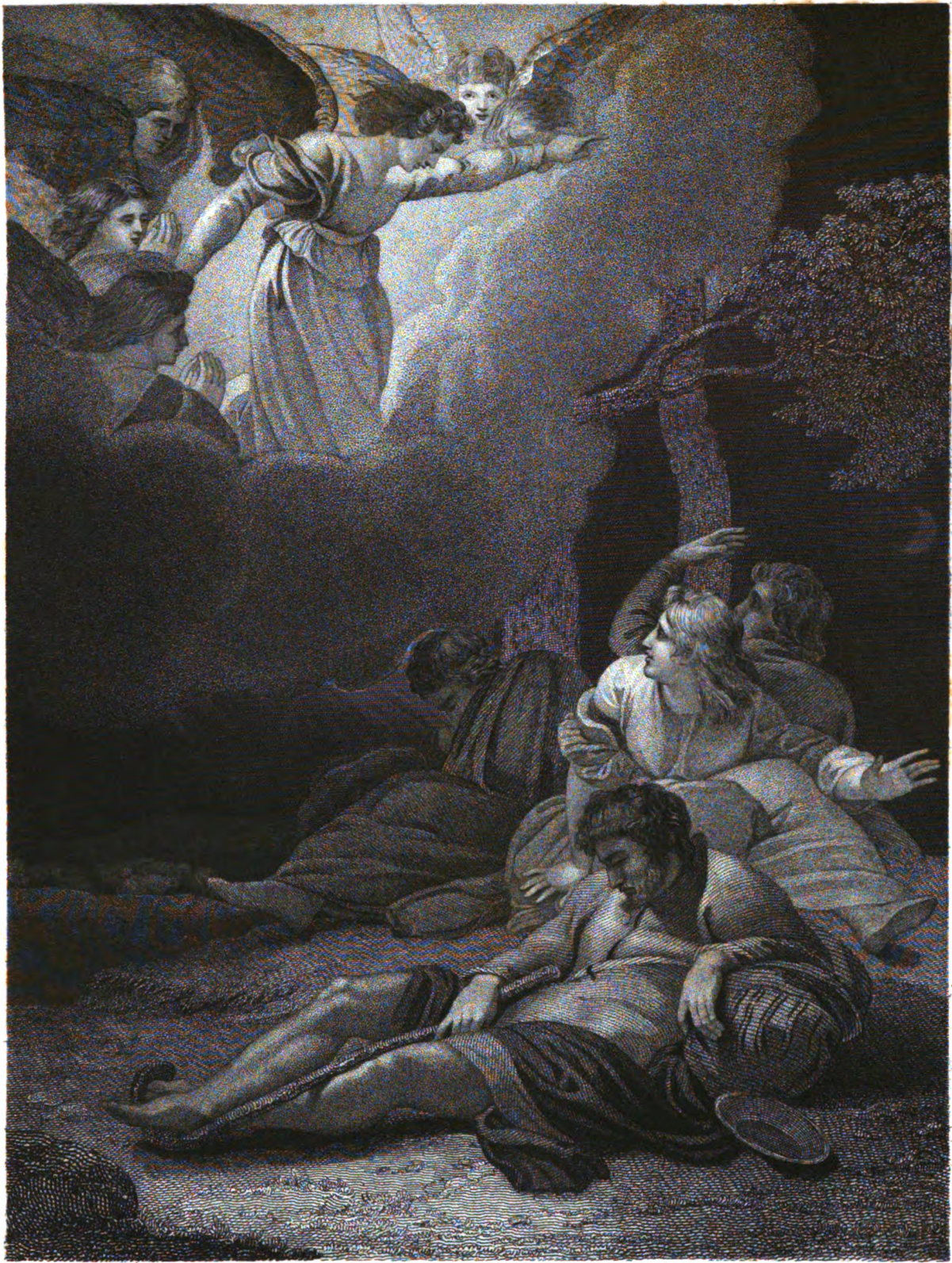


## THE ANGELS APPEARING TO THE SHEPHERDS.

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**A**ND there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen *it*, they made known abroad the saying which was told them concerning this child. And all they that heard *it* wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered *them* in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

ST. LUKE, CHAP. II. VER. 8—21.



Painted by T. Stothard. R.A.

THE ANGELS APPEARING TO THE SHEPHERDS.

*St Luke. Chap 2. Ver 8. 21*

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### THE ADORATION OF THE SHEPHERDS..

---

**A**ND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen *it*, they made known abroad the saying which was told them concerning this child. And all they that heard *it* wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered *them* in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

ST. LUKE, CHAP. II. VER. 15—21.



Painted by W. Westall. R. A.

W. Read. Sc.

THE ADORATION OF THE SHEPHERDS.

*St. Luke, Chap. 2, Ver. 15-21.*

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### THE PRESENTATION IN THE TEMPLE.

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**A**ND when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord. (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves or two young pigeons. And behold there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law; Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things, which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against: (Yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.

ST. LUKE, CHAP. II. VER. 22—35.



THE PRESENTATION IN THE TEMPLE.

*St Luke. Chap 2 Ver 22. 35*





### THE HOLY FAMILY.

---

**A**ND when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child, to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt : And was there until the death of Herod ; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

ST. MATTHEW, CHAP. II. VER. 13—15.



Sir Joshua Reynolds. Pinxt.

THE MOUNT TABERNACLE.





## ST. JOHN PREACHING IN THE WILDERNESS.

---

**N**OW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the LORD, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough ways *shall be* made smooth ; And all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, O generation of vipers ! who hath warned you to flee from the wrath to come ? Bring forth, therefore, fruits worthy of repentance ; and begin not to say within yourselves, We have Abraham to *our* father : for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees : every tree, therefore, which bringeth not forth good fruit, is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then ? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none ; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do ? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do ? And he said unto them, Do violence to no man, neither accuse *any* falsely ; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not ; John answered, saying unto *them* all, I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy Ghost and with fire : Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner ; but the chaff he will burn with fire unquenchable. And many other things, in his exhortation, preached he unto the people.

ST. LUKE, CHAP. III. VER. 1—19.



Painted by T Stothard R.A.

*R. Fage & Son Sculp.*

ST JOHN THE BAPTIST PREACHING IN THE WILDERNESS.

*St. Luke Chap 3 ver 1-19*

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### THE BAPTISM OF JESUS.

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**T**HEN cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me ? And Jesus answering, said unto him, Suffer *it to be so* now ; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water ; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him : And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

ST. MATTHEW, CHAP. III. VER. 13—17.



Albano Puxi

THE BAPTISM OF JESUS





## THE MIRACULOUS DRAUGHT OF FISHES.

---

**A**ND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, And saw two ships standing by the lake : but the fishermen were gone out of them, and were washing *their* nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing : nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes : and their net brake. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken : And so *was* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

ST. LUKE, CHAP. V. VER. 1-12



THE ENGRAVING OF NOAH'S ARK, FROM THE PICTURE BY RAPHAEL.

By J. L. Smith. 1840.





### CHRIST AND THE WOMAN OF CANAAN.

---

**A**ND from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it* : but he could not be hid. For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet ; (The woman was a Greek, a Syro-phenician by nation ; ) and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled : for it is not meet to take the children's bread, and to cast *it* unto the dogs. And she answered, and said unto him, Yes, Lord ; yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying, go thy way ; the devil is gone out of thy daughter. And when she was come to her house she found the devil gone out, and her daughter laid upon the bed.

ST. MARK, CHAP. VII., VER. 24—30.



Drouais Pinxat.

CHRIST AND THE WOMAN OF CANAAN.

*3<sup>d</sup> Mark, Chap. 7, Ver. 24-30*



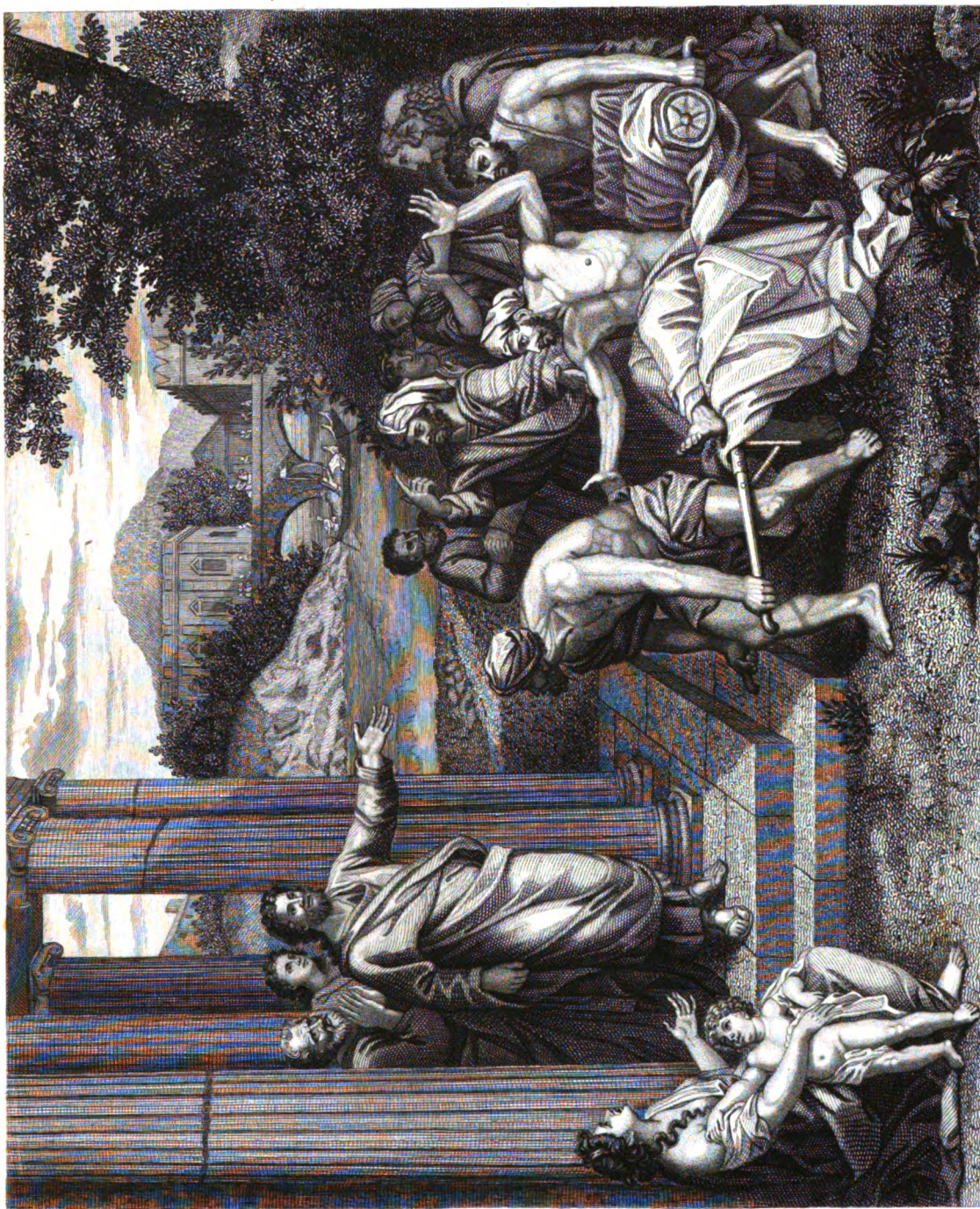


### THE SICK OF THE PALSY CURED.

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**A**ND behold, they brought to him a man sick of the palsy, lying on a bed : and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts ? For whether is easier to say, Thy sins be forgiven thee ? or to say, Arise and walk ? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it they marvelled, and glorified God, which had given such power unto men.

ST. MATTHEW, CHAP. IX. VER. 2—8.



Jouvenet Pinxt

# THE SICK OF THE PALSY CURED.

*S<sup>t</sup> Matthew Chap. 9 Ver. 2-8.*





## CHRIST AND THE WOMAN OF SAMARIA.

---

**T**HEN cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well; *and* it was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink. (For his disciples were gone away into the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?—for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship *him* in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am *he*.

ST. JOHN, CHAP. IV. VER. 5—27.



Painted by W Hamilton, R.A.

CHRIST AND THE WOMAN OF SAMARIA.

*St John ch iv. Ver 5-27*  
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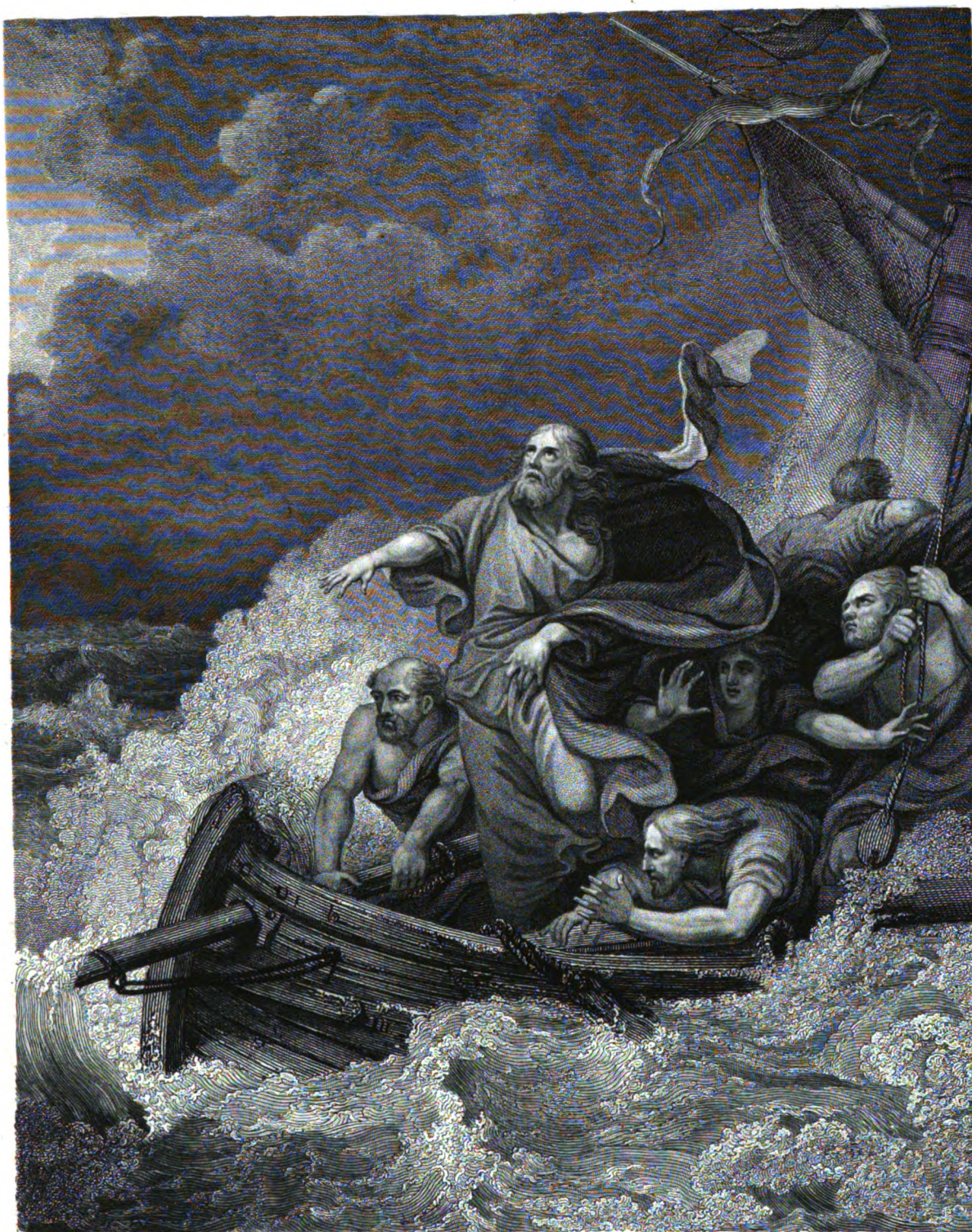


### CHRIST STILLETH THE STORM.

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**A**ND when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

ST. MATTHEW, CHAP. VIII. VER. 23—28.



Painted by P.J. De Loutherbourg

# CHRIST STILLETH THE STORM.

*St. Matthew: Chap. 8. Ver. 23-28.*





## CHRIST WALKING ON THE SEA.

---

**A**ND straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit ; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer ; it is I ; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord save me ! And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

ST. MATTHEW, CHAP. XIV. VER. 22— 34.



Painted by P J De Loutherbourg RA

Engraved by W. Wilkins

CHRIST WALKING ON THE SEA.





## THE DEATH OF JOHN THE BAPTIST.

---

**F**OR Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not. For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief *estates* of Galilee; And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he swore unto her, whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, the head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry: yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison. And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

ST. MARK, CHAP. VI. VER. 17—29.



Milner Hart

THE CORONATION OF JOHN THE BAPTIST

St. Mary's Church, York, 17-20





### THE TRANSFIGURATION.

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**A**ND, after six days, Jesus taketh *with him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves : and he was transfigured before them. And his raiment became shining, exceeding white as snow ; so as no fuller on earth can white them. And there appeared unto them Elias, with Moses ; and they were talking with Jesus. And Peter answered, and said to Jesus, Master, It is good for us to be here : and let us make three tabernacles, one for thee, and one for Moses, and one for Elias. For he wist not what to say ; for they were sore afraid. And there was a cloud that over-shadowed them : and a voice came out of the cloud, saying, This is my beloved Son ; hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And, as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

ST. MARK, CHAP. IX. VER. 2—11.



Eaphael. Engr.

W. Head. Sc.

THE TRANSFIGURATION.

St. Mark Chap. 9 Ver. 2-11





## THE LORD OF THE VINEYARD.

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**F**OR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a-day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, And said unto them, Go ye also into the vineyard ; and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle ? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard ; and whatsoever is right, *that* shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more ; and they likewise received every man a penny. And when they had received *it*, they murmured against the good man of the house, Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong : didst not thou agree with me for a penny ? Take *that* thine *is*, and go thy way : I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own ? Is thine eye evil because I am good ? So the last shall be first, and the first last : for many be called, but few chosen.

ST. MATTHEW, CHAP. XX. VER. 1—17.



Painted by J. Opie, R.A.

THE PARABLE OF THE TARES

*S. Matthew, Chap. 23, Vers. 24*

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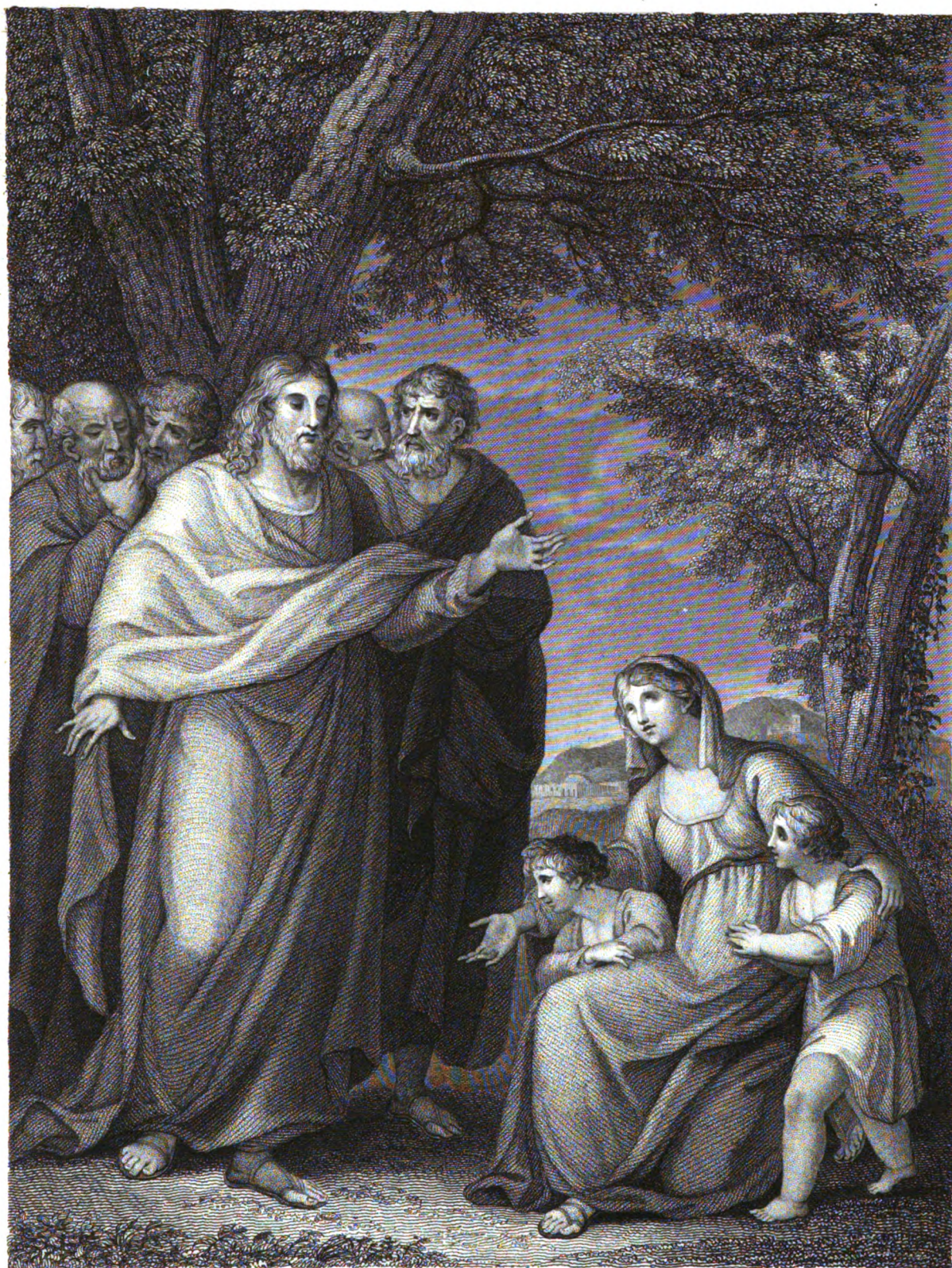


## CHRIST AND ZEBEDEE'S CHILDREN.

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**T**HEN came to him the mother of Zebedee's children with her sons, worshiping *him*, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. And when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

ST. MATTHEW, CHAP. XX. VER. 20—29.



Engraved by W. Cuming

CHRIST AND ZEBEDEE'S CHILDREN.





### TOUCHING THE HEM OF THE GARMENT.

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**A**ND a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment: For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

ST. MARK, CHAP. V. VER. 25—35.



Painted by W Hamilton, R.A.

TOUCHING THE HEM OF THE GARMENT.

*St. Mark, Chap. 5, Ver. 26*

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### LITTLE CHILDREN BROUGHT TO CHRIST.

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**A**ND they brought young children to him, that he should touch them : and *his* disciples rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them.

ST. MARK, CHAP. X. VER. 13—17.



Painted by B. West P.R.A.

W. Read Sc.

LITTLE CHILDREN BROUGHT TO CHRIST.

*St. Mark Chap. ix. Ver. 36.*  
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### THE BLIND RECEIVING THEIR SIGHT.

---

**A**ND as they departed from Jericho a great multitude followed him. And, behold, two blind men, sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David. And the multitude rebuked them, because they should hold their peace : but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you ? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion *on them*, and touched their eyes ; and immediately their eyes received sight, and they followed him.

ST. MATTHEW, CHAP. XX. VER. 29—34.



N. Poussin del.

THE GOOD SAMARITAN.

St. Matthew, chap. 23, ver. 23-24





### MARY ANNOINTING JESUS' FEET.

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**T**HEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and annointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

ST. JOHN, CHAP. XII. VER. 1—9.



Painted by W Hamilton, R. A.

Engr'd by E. Tuck & Son

THE LAST SUPPER OF CHRIST





### THE WIDOW'S MITE.

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**A**ND Jesus sat over against the treasury, and beheld how the people cast money into the treasury : and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury : For all *they* did cast in of their abundance ; but she of her want did cast in all that she had, *even* all her living.

ST. MARK, CHAP. XII. VER. 41—44.



Painted by W. Artaud.

THE WIDOW'S MITE.

*Matthew 23: 1-12.*





## THE LAST SUPPER.

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**N**OW the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And, as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

ST. MATTHEW, CHAP. XXVI. VER. 17—30.



Leonardo da Vinci. *Verst.*

# THE LAST SUPPER.

*St. Matthew Chap. 26 Ver. 17-30*





### CHRIST'S AGONY.

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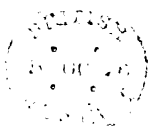
**A**ND he came out, and went, as he was wont, to the mount of Olives ; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me : nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, And said unto them, Why sleep ye ? rise and pray, lest ye enter into temptation.

ST. LUKE, CHAP. XXII. VER. 39—46.



CHRIST'S AGONY.

*St. Luke. Chap. 22. 1239.*





## PETER DENYING CHRIST.

---

AND Simon Peter followed Jesus, and *so did* another disciple ; that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples ? He saith, I am not. And the servants and officers stood there, who had made a fire of coals ; for it was cold : and they warmed themselves : and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world : I ever taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing. Why askest thou me ? ask them which heard me, what I have said unto them : behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so ? Jesus answered him, If I have spoken evil, bear witness of the evil : but if well, why smitest thou me ? Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples ? He denied *it*, and said, I am not. One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him ? Peter then denied again : and immediately the cock crew.

ST. JOHN, CHAP. XVIII. VER. 15—26.



Painted by Pelagius

THE RESURRECTION OF CHRIST

2<sup>d</sup> John. Chap. 13. Ver. 15. 28





### THE CROWNING WITH THORNS.

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**T**HEN the soldiers of the governor took Jesus unto the common-hall, and gathered unto him the whole band *of soldiers*. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

ST. MATTHEW, CHAP. XXVII. VER. 27—31.



Titian. Pinxit.

THE CROWNING WITH THORNS.

*St. Matthew. Chap. 27. Ver. 27-31*



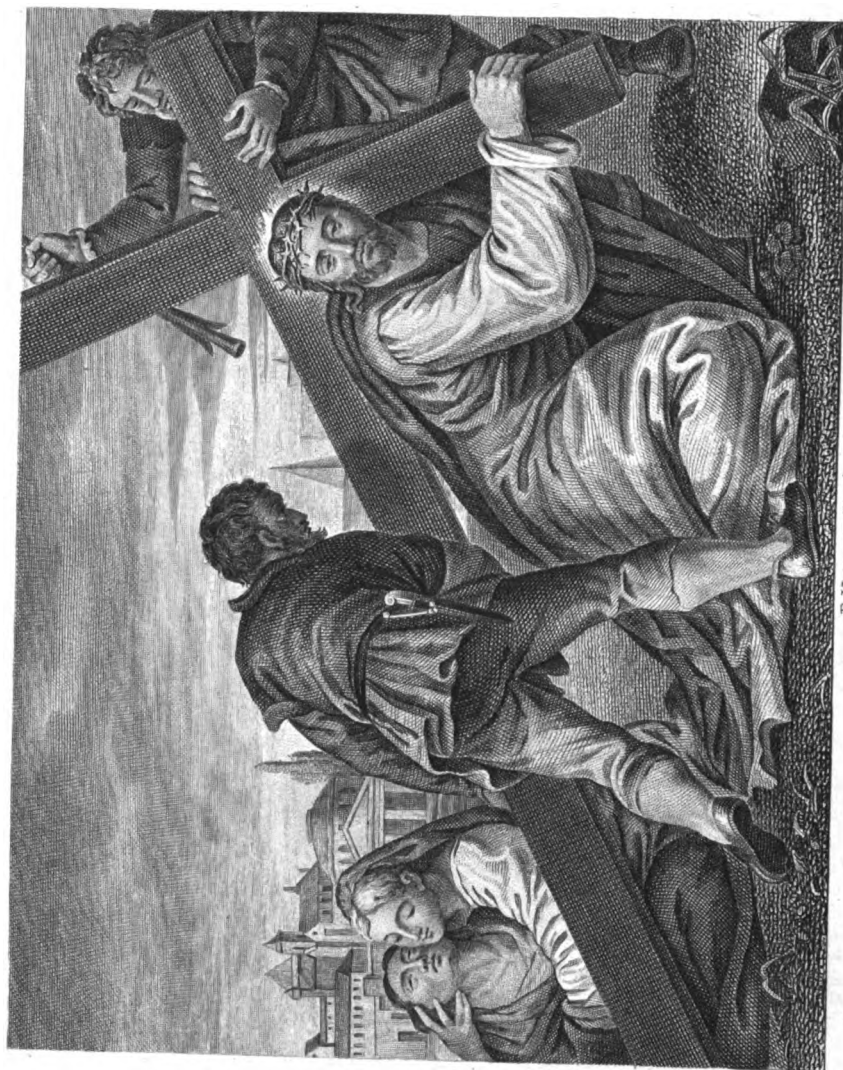


### CHRIST BEARING THE CROSS.

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**A**ND from henceforth Pilate sought to release him : but the Jews cried out, saying, If thou let this man go thou art not Cesar's friend : whosoever maketh himself a king speaketh against Cesar. When Pilate, therefore, heard that saying he brought Jesus forth, and sat down in the judgment-seat, in a place that is called The Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour : and he saith unto the Jews, Behold your king ! But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your king ? The chief priests answered, We have no king but Cesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away. And he, bearing his cross, went forth unto a place called *the place* of a scull, which is called in the Hebrew, Golgotha ; Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

ST. JOHN, CHAP. XIX. VER. 12—18.



CHRIST BEARING THE CROSS.

*St John. Chap 19 Ver 12 18.*





## THE CRUCIFIXION.

---

**A**ND they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. And as they came out, they found a man of Cyrene, Simon by name : him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a scull, They gave him vinegar to drink mingled with gall : and when he had tasted *thereof* he would not drink. And they crucified him, and parted his garments, casting lots ; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there : And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS**. Then were there two thieves crucified with him : one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking *him*, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God ; let him deliver him now, if he will have him : for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani ? that is to say, My God, my God, why hast thou forsaken me ? Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom ; and the earth did quake, and the rocks rent ; And the graves were opened ; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

ST. MATTHEW, CHAP. XXVII. VER. 30—54.



*Adams fecit*

THE CRUCIFIXION.





### THE TAKING DOWN FROM THE CROSS.

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**A**ND now when the even was come, (because it was the preparation, that is, the day before the sabbath,) Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead ; and calling *unto him* the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion he gave the body to Joseph. And he bought fine linen and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene, and Mary *the mother* of Joses, beheld where he was laid.

ST. MARK, CHAP. XV. VER. 42—47.



Vandyke Pinx.

THE TAKING DOWN FROM THE CROSS.

*St. Mark, Chap. 16, Ver. 42 to 47.*

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### THE ENTOMBMENT OF CHRIST.

---

**A**ND, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just: (The same had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews; who also himself waited for the kingdom of God. This *man* went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

ST. LUKE, CHAP. XXIII. VER. 50—56.



*Painted by J. Northcote R.A. Engraved by R. Hart.*





### THE MARYS AT THE SEPULCHRE.

---

**A**ND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

ST. MARK, CHAP. XVI. VER. 1—9.



Painted by R. Smirk, R.A.

W. Read Sc.

THE MARYS AT THE SEPULCHRE.

*St. Mark, Chap. 16 Vers. 1-9*

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### CHRIST APPEARETH TO MARY MAGDALENE.

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**B**UT Mary stood without at the sepulchre weeping : and as she wept, she stooped down *and looked* into the sepulchre, And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni ; which is to say, Master. Jesus saith unto her, Touch me not ; for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father and your Father, and *to* my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

ST. JOHN, CHAP. XX. VER. 11—19.



Painted by W. Hamilton R.A.

R. Page & Son. Engravers.

CHRIST APPEARING TO MARY MAGDALENE.





### CHRIST'S APPEARANCE AFTER HIS RESURRECTION.

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**I**N the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead *men*. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

ST. MATTHEW, CHAP. XXVIII. VER. 1—10.



Titian, Pinxit

CHRIST'S APPEARANCE AFTER HIS RESURRECTION.

*St. Matthew, Chap. 28, ver. 1, 10.*

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### CHRIST'S CHARGE TO PETER.

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**S**O when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these ? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me ? He saith unto him, Yea Lord ; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me ? Peter was grieved because he said unto him the third time, Lovest thou me ? and he said unto him, Lord, thou knowest all things ; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

ST. JOHN, CHAP. XXI. VER. 15—19.



CHRIST'S CHARGE TO PETER.

*S<sup>t</sup>. John. Chap 21. Ver 15-19*



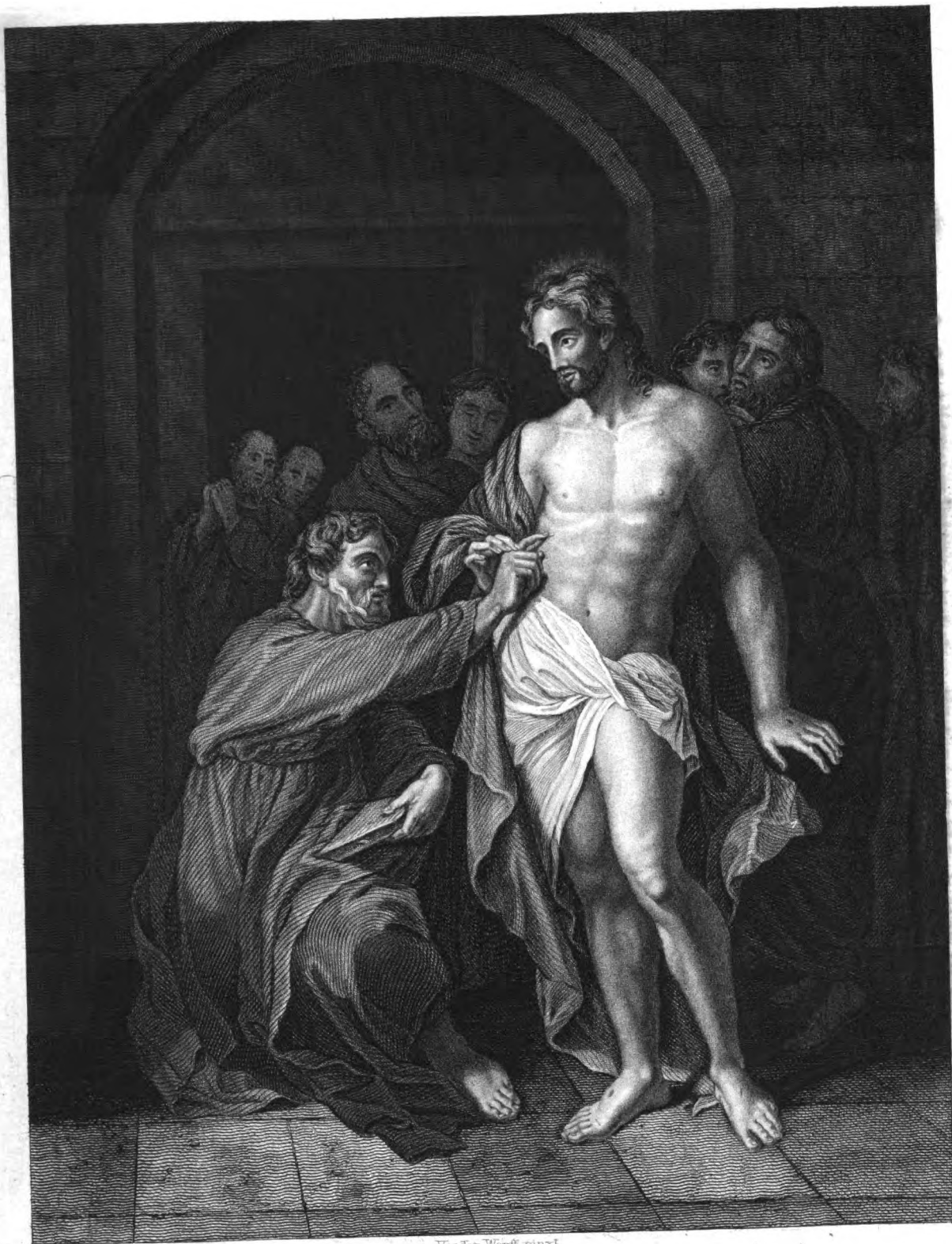


### THE INCREDULITY OF ST. THOMAS.

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**B**UT Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. *Then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust *it* into my side : and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed *are* they that have not seen, and *yet* have believed.

ST. JOHN, CHAP. XX. VER. 24—29.



Vander Werff pinxt

THE RESURRECTION OF CHRIST

St. John Chap. xiv. Ver. 29

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### PETER AND JOHN AT THE BEAUTIFUL GATE.

---

**N**OW Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*. And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple ; Who seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him, with John, said, look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none ; but such as I have give I thee : In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted *him* up : and immediately his feet and ancle-bones received strength. And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God : And they knew that it was he which sat for alms at the Beautiful gate of the temple : and they were filled with wonder and amazement at that which had happened unto him. And, as the lame man which was healed held Peter and John, all the people ran together unto them, in the porch that is called Solomon's, greatly wondering.

ACTS, CHAP. III. 1—12.



Michael Smith

THE DESCENT INTO HELL  
 BY MICHAEL SMITH  
 1851





## THE DEATH OF ANANIAS.

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**B**UT a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part and laid *it* at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried *him* out, and buried *him*. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and, carrying *her* forth, buried *her* by her husband. And great fear came upon all the church, and upon as many as heard these things.

ACTS, CHAP. V. VER. 1—11.



Michael, Part

R. Page & Son sc

# UPON THE TRAIL OF ST. PAUL'S

*Act. Chap. 9 Ver 1-11*





### THE IMPRISONMENT OF THE APOSTLES.

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**A**ND by the hands of the apostles were many signs and wonders wrought among the people : (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them : but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women :) Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits : and they were healed every one. Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, And laid their hands on the apostles and put them in the common prison.

ACTS, CHAP. V. VER. 12.—18.



THE IMPRISONMENT OF THE APOSTLES.

*Acts. Chap 5 Ver 12. 13*





## THE ANGEL FREEING THE APOSTLES.

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**T**HEN the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors : but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence : for they feared the people, lest they should have been stoned. And when they had brought them, they set *them* before the council : and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name ? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things ; and *so* is also the Holy Ghost, whom God hath given to them that obey him. When they heard *that*, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space ; And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody ; to whom a number of men, about four hundred, joined themselves : who was slain ; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him : he also perished ; and all, *even* as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone : for if this counsel, or this work be of men, it will come to nought : But if it be of God, ye cannot overthrow it ; lest haply ye be found, even to fight against God. And to him they agreed : and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach, and preach Jesus Christ.



Painted by Kirk

THE ANGEL FREEING THE APOSTLES.

*Acts, Chap 5. Ver 17. 42.*





### THE STONING OF ST. STEPHEN.

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**W**HEN they heard these things they were cut to the heart, and they gnashed on him with *their* teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon *God*, and Saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

ACTS, CHAP. VII. VER. 54—60.



Amthal Caract.





## THE CONVERSION OF ST. PAUL.

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**A**ND Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus ; and suddenly there shined round about him a light from heaven : And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ? And he said, Who art thou, Lord ? And the Lord said, I am Jesus whom thou persecutest : *it is hard for thee to kick against the pricks.* And he trembling and astonished, said, Lord, what wilt thou have me to do ? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth ; and when his eyes were opened, he saw no man : but they led him by the hand, and brought *him* into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias ; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul of Tarsus : for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem : And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way : for *he* is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel : For I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house ; and putting his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales ; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that *he* is the Son of God.



Sir F. Bourgeois R.A. Pinx.

THE CONVERSION OF ST. PAUL.

*Acts, Chap. 9 Ver 1-21*

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### SAUL RECEIVING HIS SIGHT.

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**A**ND there was a certain disciple at Damascus, named Ananias : and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul of Tarsus : for, behold, he prayeth. And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem ; And here he hath authority from the chief priest to bind all that call on thy name. But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house ; and, putting his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales ; and he received sight forthwith, and arose, and was baptized.

ACTS, CHAP. IX. VER. 10—19.



Bernardini Pinxit.

SAUL RECEIVING HIS SIGHT.

*Acts Chap IX Ver 10, 19.*

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### ELYMAS STRUCK BLIND.

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**A**ND when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus : Which was with the deputy of the country, Sergius Paulus, a prudent man ; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him, And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness ; and he went about, seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

ACTS, CHAP. XIII. VER. 6—12.



ELIJAH STRUCK BLIND.

*Acts, Chap. 13 Ver. 8-12.*



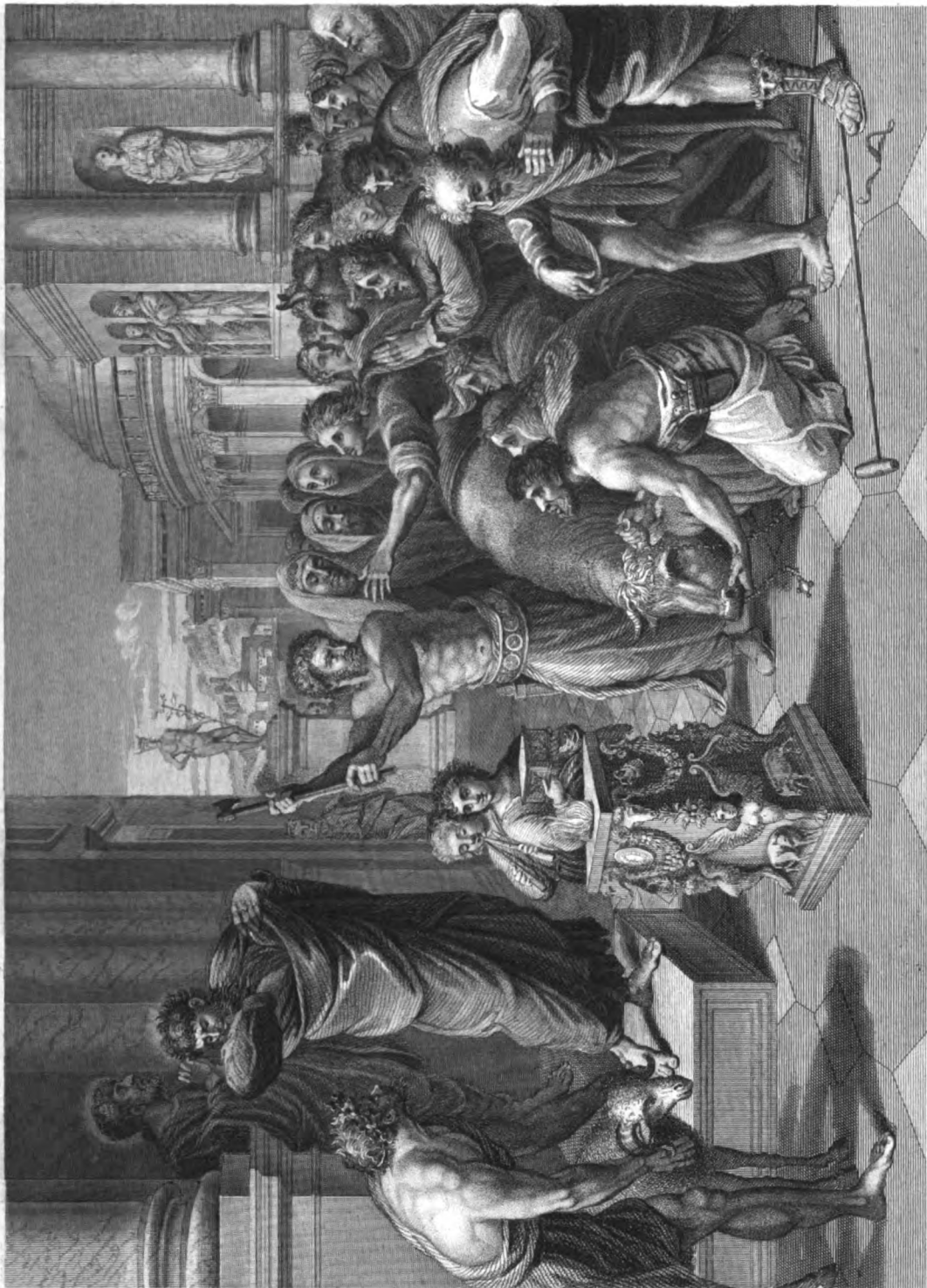


## PAUL AND BARNABAS AT LYSTRA.

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**A**ND there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us, in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out, And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities, unto the living God, which made heaven and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

ACTS, CHAP. XIV. VER. 8—18.



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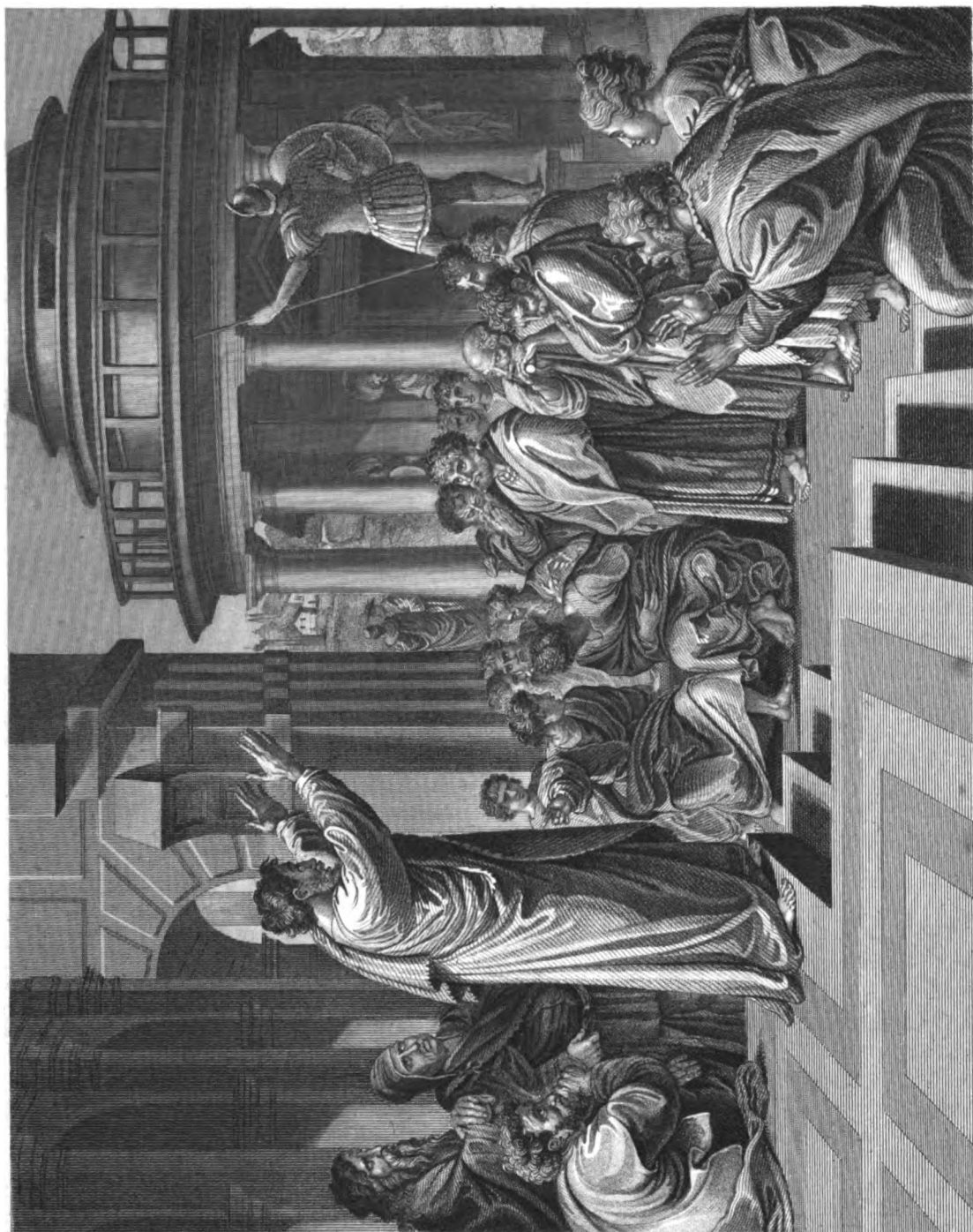


## PAUL PREACHING AT ATHENS.

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**N**OW while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say ? other some, He seemeth to be a setter forth of strange gods : because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is ? For thou bringest certain strange things to our ears : we would know therefore what these things mean. (For all Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.) Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ; Neither is worshipped with men's hands, as though he needed any thing ; seeing he giveth to all, life, and breath, and all things ; And hath made of one blood all nations of men, for to dwell on all the face of the earth ; and hath determined the times before appointed, and the bounds of their habitation ; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us : For in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at, but now commandeth all men every where to repent : Because he hath appointed a day in the which he will judge the world in righteousness, by *that man* whom he hath ordained ; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked : and others said, We will hear thee again of this *matter*. So Paul departed from among them. Howbeit certain men clave unto him, and believed : among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

ACTS, CHAP. XVII. VER. 16.—34.



Raphael Pint.

THE RESURRECTION OF CHRIST.

Acts Chapter 10: 40-48





## ST. PAUL AT EPHEBUS.

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**T**HEN certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits in the name of the Lord Jesus, saying, we adjure you by Jesus, whom Paul preacheth. And there were seven sons of *one* Scheva a Jew, *and* chief of the priests, which did so, And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all *men*; and they counted the price of them, and found it fifty thousand *pieces* of silver. So mightily grew the word of God, and prevailed.

ACTS, CHAP. XIX. VER. 13—20.



Le Suer Pinx<sup>t</sup>

ST. PAUL AT EPHESUS.

*Acts. Chap. 19. Ver. 13-20.*



## THE SHIPWRECK OF SAINT PAUL.

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AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us. And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; And hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*; And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the-south-west and north-west. And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete. But not long after, there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let *her* drive. And running under a certain island which is called Claudia, we had much work to come by the boat; Which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next *day* they lightened the ship; And the third *day* we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away. But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and

to have gained this harm and loss. And now I exhort you to be of good cheer : for there shall be no loss of *any man's* life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul ; thou must be brought before Cesar : and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer ; for I believe God, that it shall be even as it was told me. Howbeit, we must be cast upon a certain island. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country : And sounded, and found it twenty fathoms : and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing. Wherefore I pray you to take *some* meat ; for this is for your health : for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all : and when he had broken it, he began to eat. Then were they all of good cheer, and they also took *some* meat. And we were in all in the ship, two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land : but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands, and hoised up the main-sail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground ; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from *their* purpose ; and commanded that they which could swim should cast *themselves* first into the sea, and get to land : And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.



Painted by P. J. De Lottinboudt

THE SHIPWRECK OF ST PAUL,

*Acts, Chap. 27, Ver 1-44*

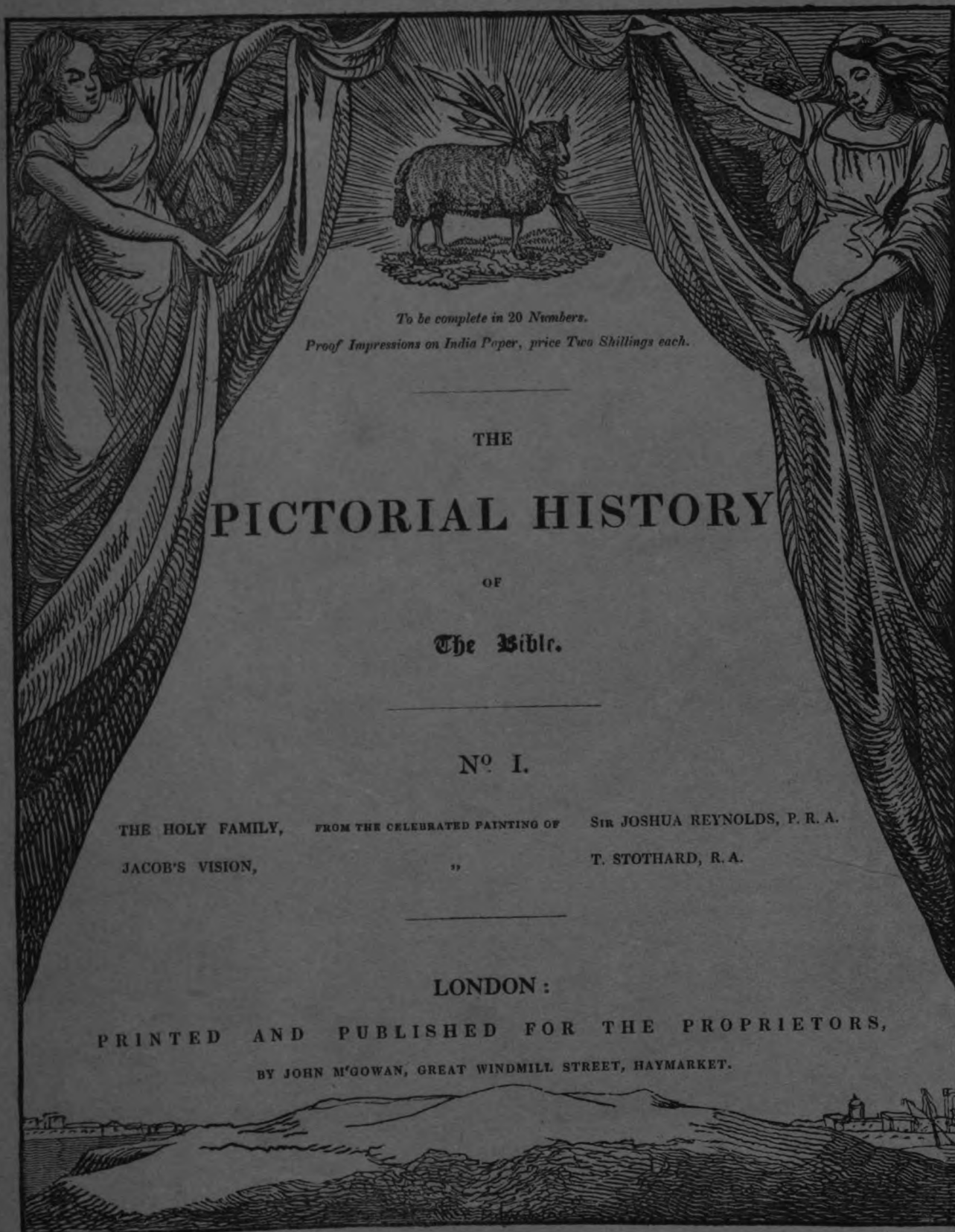
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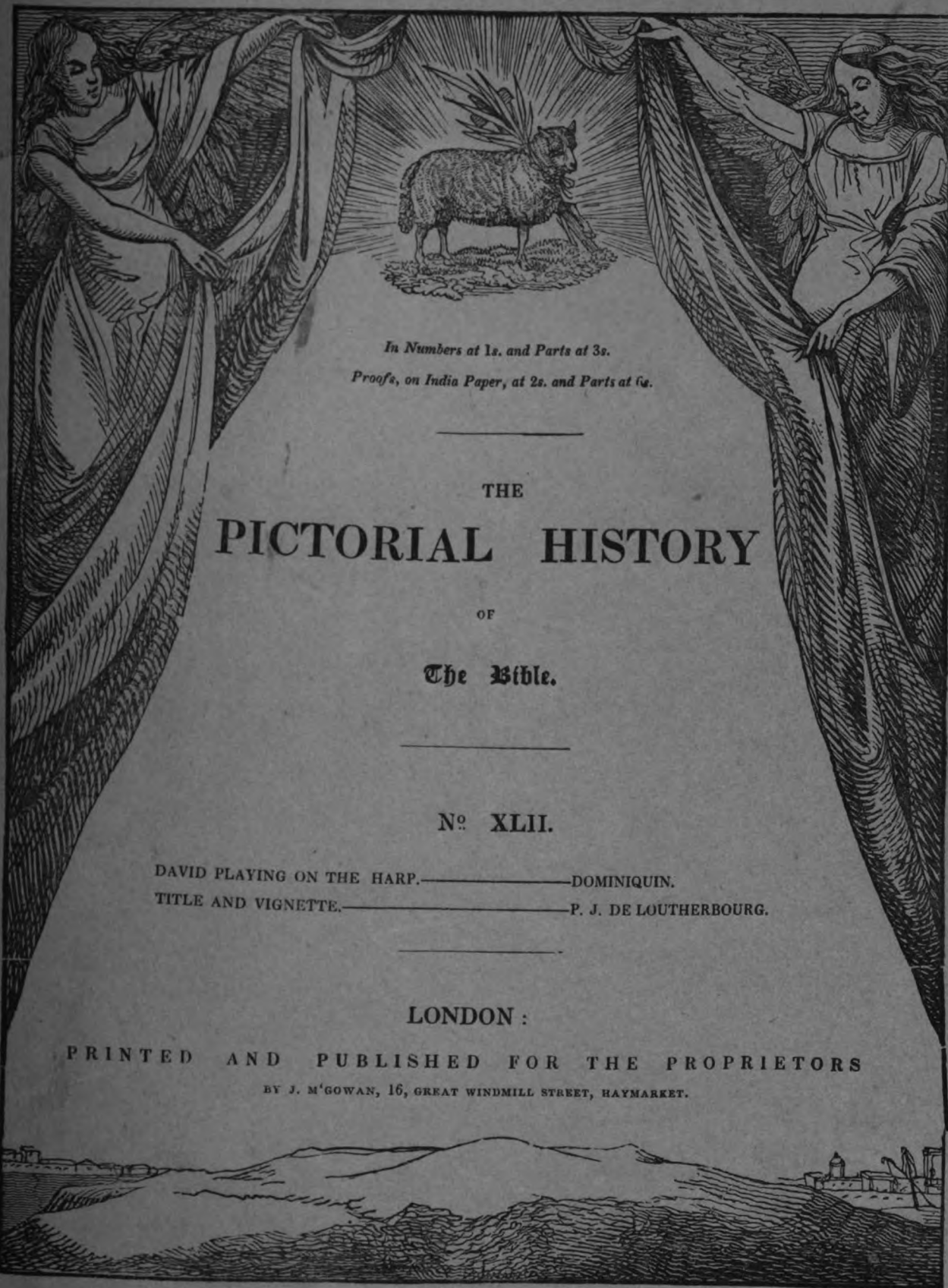
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